THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXI | Philadelphia, January, 1933 | No. 4

This Number Includes . . .

THE BISHOP'S NEW YEAR MESSAGE

OUR WORK AMONG THE DEAF IN THE DIOCESE
By the Rev. Henry J. Pulver

JUVENILE COURT WORK AND CARE FOR THE AGED

THE PLACE OF LAYMEN IN THE EPISCOPAL CHURCH
Vestrymen
By the Rev. Henry Stuart Paynter

A MISSIONARY COMMENTS ON "RE-THINKING MISSIONS"
By the Rev. John K. Shryock

THE VOLUNTEER CHOIR
By Harold W. Gilbert, Mus. Bac.

WALRUS CLUB DISCUSSIONS

THE CHURCH CLUB'S ANNUAL DINNER

THE WOMAN'S AUXILIARY DEPARTMENT

THE GIRLS' FRIENDLY SOCIETY IN MISSION SERVICE

Why not Buy an Annuity

and save yourself all the worry of investment and re-investment.

A man age 70 can purchase for $20,000 a guaranteed yearly income of $2,579.80.

Annuities may be purchased in amounts of $1,000 and up.

Write for Information

PAUL LODER, General Agent

PROVIDENT MUTUAL LIFE INSURANCE COMPANY OF PHILADELPHIA

1515 Fidelity-Philadelphia Trust Bldg.
Philadelphia, Pa.

"Oh, I'll Take Care of It Tomorrow!"

PERHAPS you will. Then again, you may not. In the meantime—

Lots of things can happen between now and "tomorrow." Fires don't arrive on schedule.

Getting *today* dependable Fire Insurance protection for your home or business property takes all the worry out of what may happen *"tomorrow."*

Your agent can suggest an insurance plan for you that will be complete and economical.

INSURANCE COMPANY OF NORTH AMERICA
PHILADELPHIA

"Oldest American Fire and Marine Insurance Company." Founded 1792

Consult your insurance agent as you would your doctor or lawyer

FIDELITY-PHILADELPHIA TRUST COMPANY

Capital - - -	**$6,700,000**
Surplus - - -	**21,000,000**
Trust Funds - -	**990,000,000**

WILLIAM P. GEST,
Chairman of the Board

HENRY G. BRENGLE,
President

135 South Broad Street

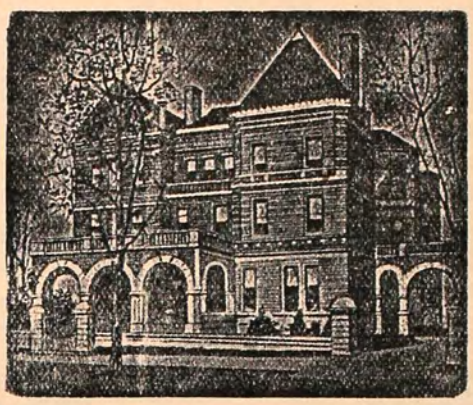
325 Chestnut Street

6324 Woodland Avenue

WINSTON-INTERNATIONAL
SUNDAY SCHOOL SCHOLARS' BIBLES
SELF-PRONOUNCING
Contain specially prepared *Helps to Bible Study* and many *Attractive Illustrations* suitable for children.
Send for Illustrated Catalog
THE JOHN C. WINSTON CO.
1006-1016 Arch Street - Philadelphia, Pa.

WINSTON-INTERNATIONAL
TEACHERS' BIBLES
SELF-PRONOUNCING
Containing References, a Concordance and the most authoritative Aids to Bible Study. **Printed in Black Face Type. Beautiful Bindings.**
Send for Illustrated Catalog
THE JOHN C. WINSTON CO.
1006-1016 Arch Street - Philadelphia, Pa.

Funeral Home



Andrew J. Bair & Son
3925 Chestnut Street
Established 1822
•
Free Use of Our Service Rooms
EVErgreen 7700

CHAS. S. BAIR
ANDREW J. BAIR, 2d

CLARENCE L HARPER ARTHUR PECK
HARPER & TURNER
INVESTMENT BANKERS
1411 WALNUT STREET
PHILADELPHIA
STOCK EXCHANGE BUILDING

The Real Estate Trust Co.
OF PHILADELPHIA
Southeast Cor. Broad and Chestnut Streets

Interest allowed on Deposits subject to check at sight.

Takes charge of real estate, collects and remits incomes.

Loans money on First Mortgage on improved real estate, and on Stock Exchange collaterals at best rates.

Acts as Executor, Administrator, Trustee, Committee, Assignee, etc.

Safe Deposit Vaults. Safes $5.00 per annum and upward.

SAMUEL F. HOUSTON, *President*

The "LITTLE SQUIRE"
Book Rest

Brings charm to book reading. A book in the hand grows awkward. The Little Squire gives perfect service to *eyes* with relief to *hands* and *spine* (no literary stoop). Any book buoyant at any angle, swings 90° away at a touch.

Art Type Sculptured Bronze, $36.00.
Standard Type, illustrated,
Swedish Iron Finish, $14.50.
Carton package, 20 lbs.

Read at Ease

$14.50
Express Collect

Hospital Special $12.50.

Any height from 24" to 40"

"A great comfort for all readers—soon a necessity for academic people." *Chairman U. S. Commission on Social Trends.*

Your bookseller, Interior Decorator, or THE SQUIRE CO.
1510 Chestnut Street, Philadelphia, Penna.

St. Martin's Studio

For

Piano, Organ, Theory, Voice, Violin

Exclusive, private instructions by prominent and talented instructors

Beginners and advanced pupils day and evening
Select Classes

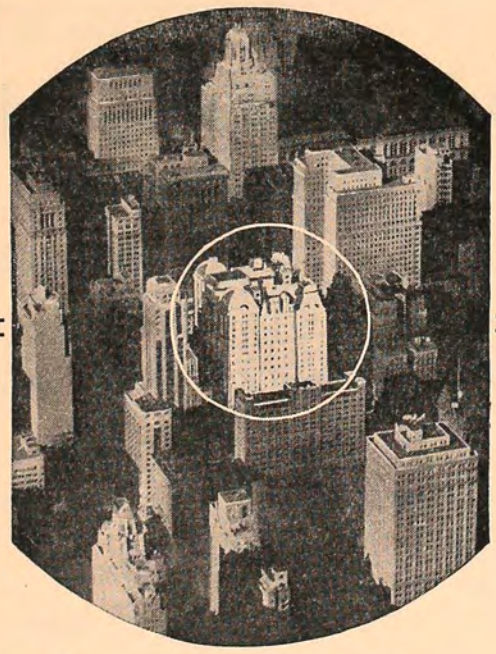
ROBERT M. MARTIN

Organist Director Accompanist

12 years experience in Boys' Choir in Philadelphia and Vicinity

1714 CHESTNUT STREET
Suite 503
PHILADELPHIA

Locust 9707



In the center

It is quite natural that the recent remarkable growth of Philadelphia should center around this famous hotel—the recognized center of the social and business life of the city.

Rates consistent with present times

BELLEVUE STRATFORD
PHILADELPHIA
CLAUDE H. BENNETT, *General Manager*

Clothing and Shoes Needed

The stock of clothing of the PHILADELPHIA CITY MISSION is very low. We need garments of all kinds—ESPECIALLY suits and shoes for men.

Please send by express or parcel post as the CITY MISSION has no means of hauling.

Address

Philadelphia P. E. City Mission
225 South Third Street
Philadelphia

Telephone: Lombard 6441

THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XXI: NO. 4 PHILADELPHIA, JANUARY, 1933 Fifteen cents a copy One dollar a year

The Bishop's New Year Message

Another year is opening and the world bears its testimony to the birth of Christ as the greatest event in human history. She marks her time from that birth. Egypt and Babylonia may select their great dynasties; Greece her Olympiads; Rome the founding of her city, as their marking periods; to the civilized world it is the Birth of Christ.

Centuries after that birth, when the power of His life was reflected in the lives of multitudes, men reasoned that His life was the mightiest force for righteousness, joy, and peace which the world had known; and they selected the date of that birth to mark their eras. In calculating back to His birth, however, they made an error of four years, so that we now have the anomalous statement that Christ was born four years before Christ. In our Bibles that have a marginal chronology, we find the date of creation as 4004 B. C. Some one jocularly remarked, "Oh, those delicious four years, how carefully they calculated." In reality, in those uncritical years Archbishop Ussher simply thought the creation was about 4000 years before the birth of Christ; and as that event was four years before the reputed date he simply added four years, making it 4004.

While it may be said that the time of beginning a year is arbitrary and one day is as valuable as another, yet everyone of us feels the thrill of beginning a New Year. It marks a definite period that is left behind; days that are beyond recall. It also gives us the forward look to the opening of a new era untarnished as yet by failure and sin, where we may start again with high resolves and heartening hopes.

The past year has had, for many, losses and sorrows. The world has been passing through a great crisis and suffering an almost unprecedented depression. There has been monetary loss, and lack of employment. The wheels of business, in some instances, have almost ceased to move, and many have exhausted their store against a "rainy day." We have almost reached the point of the man who when asked, "Bill, if you found five dollars in your pocket, what would you think?" replied, "I'd think I had some other man's pants on." We are almost glad to see the year pass out. The year upon which we are entering seems but dimly lighted. It might be well, however, to pause on the threshold of the New Year and ask the possible reason for our plight. Each body of men will explain it in its own way. Our nation, by its Presidential vote, evidently felt that the President and his party were largely responsible and voted a change of administration. I feel, however, that these are secondary reasons and not the primary cause. Everyone in the United States, whether he voted for Mr. Roosevelt or not will, from his heart, support the new administration and strive to bring prosperity to our land.

I would say the primary cause of our trouble is that men have forgotten or denied the existence of God; they have forgotten or denied immortality. They have even formed organizations to proclaim "No God; no life hereafter." I have no such foolish and low ideas of God, as to believe that He is exerting His will and power to punish us for our disrespect. The idea of a God, whose will is our good, and whose laws are revelations to us of the way of a happy and prosperous life, is the strongest force to influence the human will. They who have God always before their eyes will not fear the face of men. They who do not feel His presence and acknowledge His power, are left to their own devices and are liable to decide on the ground of expediency rather than right.

They who believe in immortality, can take affliction and loss, feeling that they are not serving for time, but forming characters for eternity. They who forget or deny this great truth, would be fools if they were not time servers, and seek to get all the material gain and pleasure out of life. "If the dead rise not, let us eat and drink, for tomorrow we die."

We can trace sinful manipulations of securities; utter disregard of brotherhood; such keen competition for money that the well being of mankind is forgotten. The man of fifty is thrown out upon the world with no sense of responsibility on the part of those whom he has served. Machinery is installed which eliminates men, and no effort made to find gainful occupation for them. These and many other things might be enumerated which assure us that men have not kept God before their eyes, nor viewed life in the light of eternity.

If I were starting out in life again, I would be more eager even than I was, to enter the Ministry. I believe the world today needs the message and compelling power of the Gospel, as it never needed it before.

ORDINATIONS

The Advent Ordinations will be held in St. Matthew's Church, Francisville, 18th Street and Girard Avenue, on the Feast of The Epiphany, at 10.30 A. M. Those to be ordained to the Priesthood are:

Rev. Ralph Edward Coonrad, who will be Presented by the Rev. C. Herbert Reese, and the Rev. Wendell Wert Phillips, who will be Presented by the Rev. H. Cresson McHenry.

Those to be ordered Deacons are: George Christian Anderson, Presented by the Rev. Stanley V. Wilcox, and Charles Samuel Martin, Presented by the Rev. John E. Hill.

The Rev. John H. Mockridge, Rector of St. James Church, Philadelphia, will be the Preacher, and Mr. Martin will read the Holy Gospel. The music will be rendered by the choir of the church.

The Rev. Mr. Coonrad will continue his present work as Curate at St. Matthews Church, Francisville, and as Assistant at the Home Missionary Society; the Rev. Mr. Phillips as Assistant Chaplain at Columbia University, New York City; the Rev. Mr. Anderson will continue in charge of St. Anne's Mission, Willow Grove, and the Rev. Mr. Martin as Master and Assistant Chaplain at the Episcopal Academy.

The Rev. Miles Alois Vollmer, of St. Mark's Church, Frankford, was ordered Deacon in St. Luke's Church, Chicago, Ill., November 13, by the Rt. Rev. George Craig Stewart, acting for the Bishop of Pennsylvania. Rev. Mr. Vollmer has been studying at the University of Chicago.

CLERICAL BROTHERHOOD

Speakers and their subjects for the January meetings of the Clerical Brotherhood at 11.30 o'clock in the Church House, are as follows:

January 9 — "Superhumanism and Divine Grace," Rev. John L. Hady, Rector, Gloria Dei, Phila.

January 16—Hon. Joseph Bufflngton, Senior United States Circuit Judge, Third District.

January 23—"Re-Thinking Missions," Archdeacon Bullitt.

January 30 — "The Oxford Movement," Rev. John H. Mockridge, Rector, St. James Church, Phila.

STATUS OF THE MISSIONARY FUND AS OF DECEMBER 12, 1932

RECEIPTS

Receipts through Normal Sources		$247,554.00
Add pledges and cash from Diocesan Contributor's Fund (Cash already received $51,447.34)		61,069.00
Estimated receipts through Normal Sources on a basis of Expectations for the balance of the year 1932		80,835.32
		$389,458.32
The revised Budget for 1932 is:		
National Council	$200,000.00	
Diocese of Pennsylvania	194,177.00	
		394,177.00
Possible Deficit		3,471.86

A Treasurer's report has been sent to every Rector and Missionary in charge showing the amount credited on the Treasurer's books against their expectation for the year to December 12, 1932.

The books of the Treasurer will close for the year 1932 on Monday, January 16, 1933. All receipts except those marked specifically "1933" will, up to and including January 16, 1933, be included in our 1932 accounts.

All moneys due for the year 1932 should reach the Treasurer's office not later than 5 P. M. on January 16, 1933.

Treasurer's Office, December 15, 1932.

A. V. MORTON, Treasurer.

NEW UNITS OF ST. LUKE'S HOSPITAL IN TOKYO READY FOR OPENING

St. Luke's International Hospital, Tokyo, Japan, will formally throw open for use its new hospital and school for nursing, the two big units of this Church enterprise in the Japanese capital, in the spring of 1933. When the plant is completed it will rank with the great hospitals of the world.

Organized in 1900 by Dr. Rudolf B. Teusler, its Director, with half a dozen beds in a bamboo go-down, by 1923 it had established itself as the leading hospital in the Far East. The earthquake of September 1, that year, razed it to the ground. It didn't lose a patient. While fires still raged a new hospital was set up in a United States Army tent unit, hurried from Manila on orders from General John J. Pershing, who had been treated there in the old days when he was military attache at Tokyo. His son was born in St. Luke's. A new shack hospital followed the tents and a year later, this in turn, was almost completely destroyed by fire.

The net result was to inspire in Dr. Teusler and Church officials plans for a great medical centre. The Japanese Emperor gave $20,000 toward the Christian project. A committee of leading Japanese statesmen and business leaders added their contributions and enlisted in the work; an interdenomination committee in the United States took hold at this end in co-operation with the Church authorities. Dr. Teusler meanwhile continued on his job in a makeshift institution. He organized the first training school for nurses in Japan; he pursued the study of Asiatic diseases, one of the primary tasks of St. Luke's; he established Japan's first milk and diet kitchens; he took over, at the re-

quest of the Japanese home office the care of the health of school children in a large section of Tokyo. All this work has been made possible with the aid of our contributions to the missionary work of the Church.

The new hospital will ultimately include in addition to, provision for 500 patients, a wing for outdoor patient service with a capacity of from 700 to 1000 a day. The college of nursing will have dormitory space for 150 nurses. The work has been held as one of the strongest factors in establishing sure and continuing friendship between Japan and the United States.

CLERGY AT ST. ELISABETH TELL OF PARISH GROWTH

On a miserable, rainy night in November, about fifty representative Church people, who were sufficiently interested in the work that is being done at St. Elisabeth's Church, at 16th and Mifflin Streets, to brave the elements, met for a delightful Italian supper. During the supper some very excellent music was furnished by students from the Curtis Institute of Music.

After supper Father Smith, the priest-in-charge, said a few words and then introduced Father Joiner, of St. Clement's Church, who is at present the chairman of a committee which is sponsoring St. Elisabeth's. The other members of the committee are:

Dr. John Mockridge, of S. James Church; Col. M. G. Baker, of the Valley Forge Military Academy; John Boyd, Alexander Groome, C. Fenno Hoffman, Dr. Francis Lukens, Reed A. Morgan, John B. Mulford, Hon. George Wharton Pepper and John Van Pelt.

Father Joiner told of the remarkable growth of the work during the past two years in spite of the financial vicissitudes through which it has passed. First, of its rejuvenation under Bishop Taitt's initiative, with the financial backing of St. James's Church, and the appointment of Fathers Smith, Roseboro, and Della Cioppa for the Italians, and Miss Deane, to handle the work. St. James's was obliged, after eighteen months, to withdraw its support, and the committee is now trying to find one hundred or more interested people who will give $50 each to guarantee the uninterrupted continuity of the work for 1933. $5,000 is needed over and above the $2,000 that the congregation can raise themselves, with a contribution from the Bishop from Diocesan Funds, of about $1,500.

Father Smith spoke briefly of his side of the work—of its inception with a congregation of fourteen the first Sunday, two years ago, to its present healthy stage with over 400 out to the services every Sunday. Father Smith does a great deal of prison and hospital work under the City Mission, so he naturally does not devote so much time to St. Elisabeth's as does Father Roseboro, who spoke next, and who told of the many phases of the work.

There is so much dire poverty in the vicinity at the best of times, that with conditions as they are, he is overwhelmed with pitiful cases of need, hunger, evictions and distress of every sort. He and Miss Deane have given of themselves and of their personal means so exhaustively that they are both only about one jump ahead of the doctor on one score and the sheriff on the other. (Note: Father Roseboro did not mention this in his talk!) The people don't just come to them for help, giving no thought to the Church, but they come to the services regularly (if they have any clothes to wear), and do all sorts of jobs around the plant, scrubbing, sweeping, polishing, washing windows and curtains, etc., out of gratitude for the help, both spiritual and material that has been given to them.

The congregation is mixed, Americans and Italians, and Father Della Cioppa has care of the Italians. A Mass in Italian is held every Sunday, and to this the older Italians who speak little or no English are urged to come. The younger ones, who go to school, and are rapidly becoming Americanized, prefer to attend the regular services. L'Emmanuelo, the Italian Mission, worships at St. Elisabeth's, and Father Della Cioppa has charge of the non-English speaking members of both congregations.

Miss Deane, on whom full credit for the success of the evening falls, spoke very briefly, and then after a little more music the very delightful party broke up to make their wet and unpleasant ways homeward.

The people who contribute to this valuable and growing work will be known as "The Friends of St. Elisabeth's." Won't *you* be one?

✠ WASHBURN HOUSE ✠

Anno Domini MDCCCCXXXII

So Named in Honor of

Reverend Louis Cope Washburn, S.T.D.

The completion of his Twenty-fifth year as Rector of this Church also marks the fulfillment of his plans for the Erection of this Building.

It is but one of the many Landmarks, tangible or intangible, resulting from his untiring Leadership and unselfish Devotion to the sustaining and upbuilding of the Parish and its Ministries.

The new building being erected by the vestry of Old Christ Church at the corner of Juniper and North American Streets to be used as an administration headquarters will be marked with a tablet bearing the inscription which appears at the head of this article. Announcement of the purpose to give the name Washburn House to the new building was made at the annual parish meeting on Monday, December 5, when Thomas D. Smith presiding at the meeting and in the name of the vestry informed the parishioners of the vestry's intention, and at once the parishioners gave it their unanimous approval.

Knowledge of the vestry's plans had been carefully withheld from Dr. Washburn until the public announcement was made by Mr. Smith. The latter prefaced his statement with a felicitous address, and Dr. Washburn, who was visibly affected and unable to conceal the fact that it came to him as a real surprise, responded, expressing his heartfelt appreciation.

Mr. Smith in his address had enumerated the accomplishments of the year by the parish, and as he made the announcement in reference to the new building he unrolled a drawing by the architect of the tablet with the inscription. The tablet will be placed on the outside of the building when the latter is completed.

The meeting on December 5, in addition to being the annual parish meeting, also took the form of a parish reception to Dr. Washburn, and marked also the launching of the regular Annual Every Member Canvass, following a Service of Dedication in the church on Sunday, December 4.

Washburn House is being built immediately north of the existing commodious Neighborhood House, which itself was planned and brought to a successful fruition under the influence and personal direction of Dr. Washburn. When Washburn House is completed, that building and the Neighborhood House will occupy the entire west side of North American Street from Church Street to Filbert Street, facing the historic church grounds and Robert Morris Park. In addition to being an administration headquarters, Washburn House also will be equipped with a Muniment Room for housing and exhibiting of historic relics and also contain apartments for the sexton.

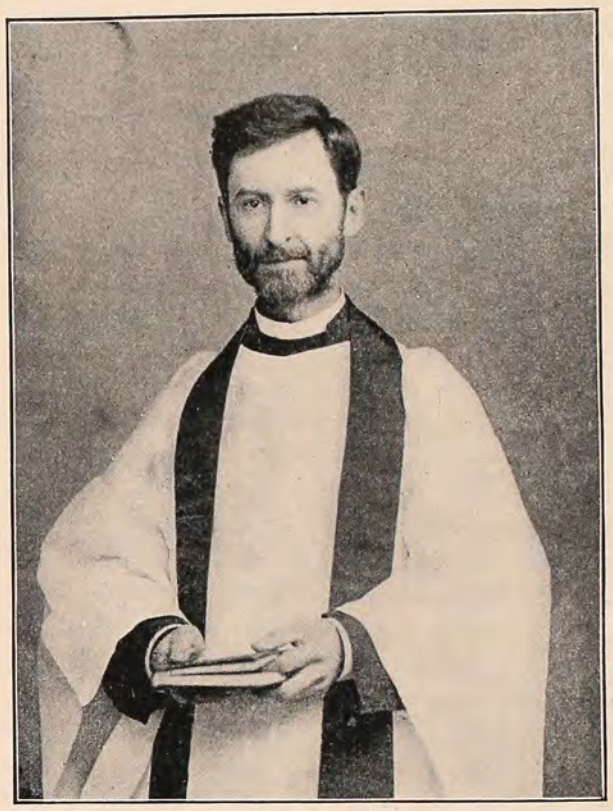
Our Work Among the Deaf in the Diocese

By the Rev. Henry J. Pulver

One would scarcely expect to find in so quiet and unpretentious a locality as Sixteenth Street above Allegheny Avenue anything to make one's heart burn within him. Yet here is to be found the most unique place of worship in the whole Diocese—All Souls Church for the Deaf. Here is the beautiful "Church of the Silent Folk," where no music of organ or choir ever breaks the stillness, where no bells peal, and where no voice is ever heard save when the Bishop makes his yearly visitation. Here, too, is the glorious culmination of eighty years of work among the deaf, the fruition of a high adventure in social service carried on by our Diocese.

All Souls' is the only Church in this Diocese, or in the world, for that matter, structurally designed for use by a congregation of Deaf people, who must receive all their religious instruction and the sacraments of the Church through the sense of sight alone. It was built with a sloping floor, with special lighting appliances, and with the altar so placed that everything done in the chancel can be clearly seen from every pew. The pulpit, too, is so placed and lighted that every gesture of the preacher can be seen. There are other unique features, not the least notable being a choir of young women which renders the hymns of the Church in the beautiful gestures of the sign language used by the deaf. Here the deaf folk from all parts of the Diocese gather for religious devotions and for the social amenities of life from which their deafness like a stone wall debars them in other churches. Here are read the offices of the Church, here the infant is baptized, matrimony solemnized and the dead laid to rest—all by use of the beautiful sign language. All Souls is the Church of Silence and the Church of Peace.

Behind All Souls lies eighty years of missionary endeavor among the deaf by this Diocese. It is a glowing story, rich in the elements of human sympathy and of human interest. It is a tale of how the love of Christ in the breasts of a few devoted souls, both deaf and hearing, successfully overcame unreasoning prejudice—of how a few consecrated friends of the Silent Folk won the battle against cruel and erroneous ideas concerning the deaf that had gone unchallenged through all human history; ideas that would classify the deaf as unteachable imbeciles, whose darkened minds possessed not the least flicker of religious consciousness, and to whom it was impossible to impart the altruistic motives that should lie at the source springs of human conduct, ideas that would put the deaf in the outer darkness and forever separate them from the love of God. It is a tale no less thrilling than the annals of Foreign Missions, and not a whit poorer in sacrifice and devotion, and it could be hoped space were available to tell this story in the fullest detail. Some day the whole story will be told, but present limitation of space confine us to the barest outline.



The late Rev. Henry Winter Syle
Founder of Missionary Work among the Deaf in the Diocese, and the first deaf man ordained to the priesthood.

No one can name the date of the earliest missionary work among the deaf. References to such work are scattered through every century of the long history of the Church. Various of the Church Fathers, including the Venerable Bede, were moved to compassion by the godless plight of the deaf, and made devoted but unsuccessful efforts to minister to them. But it was not until a scant eighty years ago that any organized or successful work was done. Throughout the silent centuries, one stumbling block stood relentlessly at the Church door and kept the deaf out —the lack of any means of communication whereby the priest could converse with them—no avenue by which the Christian way and truth and life could filter through to their souls.

It was not until the middle years of the last century that the doors were to be opened and the burdens lifted for the deaf. Then appeared two consecrated men, the Rev. Thomas H. Gallaudet and the Rev. Henry Winter Syle, to lead the deaf to God. Dr. Gallaudet was the hearing son of a deaf mother and Mr. Syle was a remarkable deaf man with a vision for his people. With nothing but high hope and faith, and in the face of almost insuperable obstacles, these devoted men founded a work that has endured and spread through the whole Church.

About 1850, Dr. Gallaudet hit upon the plan of ministering to the deaf in New York City by means of the sign language used by the deaf throughout the world, and which was taught him by his deaf mother. Being successful in New York, he organized services for the deaf in Philadelphia, with the assistance of Dr. Duchachet, rector of St. Stephen's. Later, services were held at different parishes, such as St. Chrysostom, Calvary and St. James, and in the Chapel of the Episcopal Academy.

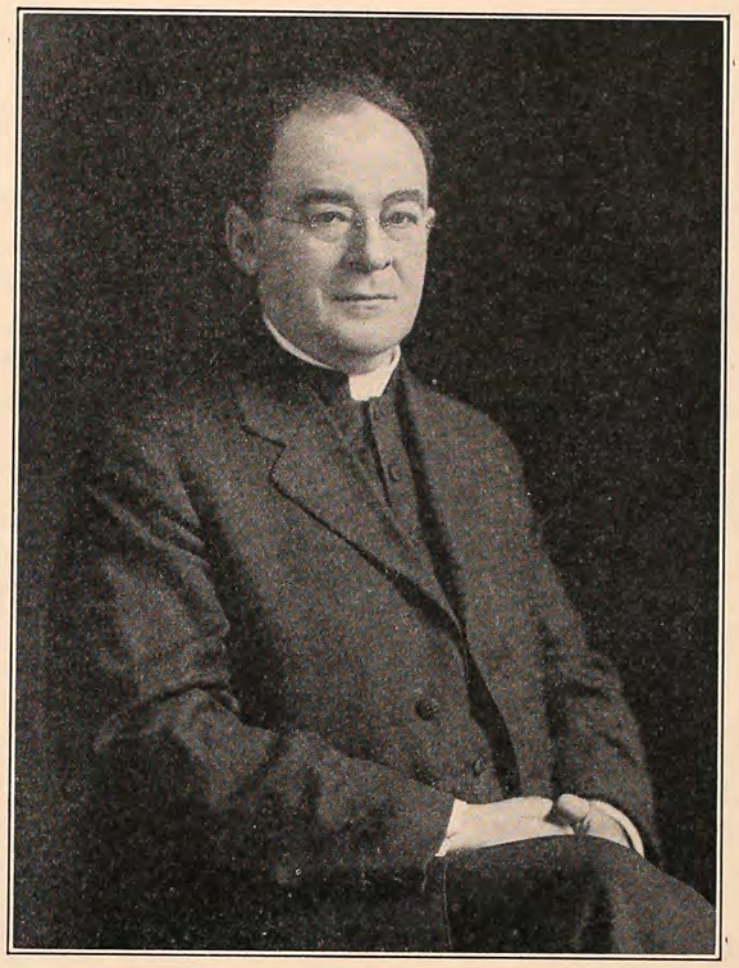
This work was, however, sporadic until the appearance of our first Deaf Missionary, Henry Winter Syle, who came here as an assayer at the U. S. Mint. Mr. Syle was a remarkable man in many ways. Born in China of Missionary parents, he studied at Cambridge, Trinity, Columbia, and won a Master's Degree at Yale. He was totally deaf, having lost his hearing in early childhood as the result of scarlet fever. Appreciating his high abilities, Dr. Gallaudet put him in charge of the work here. Later he was ordained to the Diaconate and Priesthood by Bishop Stevens, in the face of heated criticism of

scores of the clergy and laity, who considered it almost a sacrilege to confer Holy Orders upon a deaf man.

Said the good Bishop:

"For the first time in the history of the Christian Church, authority will be given this day to a deaf and dumb man to preach the everlasting gospel, and to stand in God's house, and minister in God's name. . . . We reach the conclusion that there is no canonical bar to the ordination of the candidate before us. . . . The underlying principle of the canon is that the minister shall communicate the divine message to the people in such a manner as the people shall most readily receive and understand. . . . He will minister in the sign language and the intent of the canon will be fulfillled. . . . When, therefore, we find a man truly prepared, spiritually and intellectually, to minister to this peculiar people in their own special mode of intercommunication, we feel that we are but following the leadings of God's Providence in setting him apart for that high and holy work."

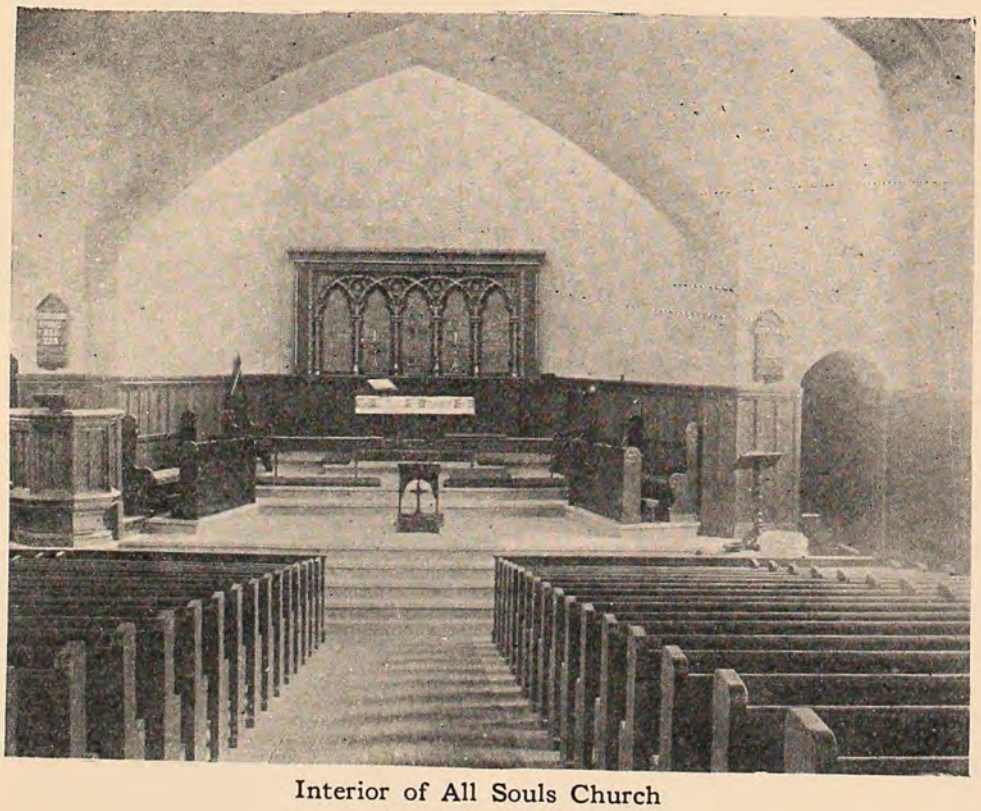
After his ordination, Mr. Syle became one of the assistants at St. Stephen's and a formal mission for the deaf was established there, known as Ephphatha Guild. Later Mr. Syle succeeded in raising a fund of several thousand dollars, starting with a donation of 25 cents by a poor deaf woman. This fund received $5,000 from the will of Miss Catharine M. Bohlen and $1,000 from the Society for the Advancement of Christianity in Pennsylvania. With this fund a Church on Franklin Street near Green (originally a Presbyterian Church, later a Jewish Synagogue) was purchased and consecrated as All Souls Church for the Deaf in 1888. Twenty-five years later this Church was outgrown, and in 1912 a new All Souls was built on Sixteenth Street above Allegheny Avenue. The new edifice was secured by sacrificial devotion on the part of the deaf, all of whom were poor people, led by the Rev. Orvis C. Dantzer and Mrs. Margaret Syle, and nobly aided by a splendid gift from the late Mr. T. Broome Belfield, of Old Christ Church.



The Rev. C. Orvis Dantzer
Under whose leadership the present All Souls Church for the Deaf and the Parish House were built, and the Rectory obtained.

In a very real sense All Souls, aided by the fostering care of the Bishops, clergy and laity of this Diocese, is the mother Church of the deaf of America. For while this work originated in New York, it has received its strongest impetus and warmest encouragement in the Diocese of Pennsylvania, and most of the missions established elsewhere in America, not only by our Church but by various other religious bodies, would never have come into being but for our pioneering and our constant example of good works and the fruits of the spirit. The ordination of a deaf man by our Bishop Stevens was a milestone in Church history and social service. It opened doors that had been fast shut. It made possible a ministry of the deaf for the deaf which has proved to be the most logical and probably the only possible way for successful missionary work among this special class of people. From this event has come the Ordination to the Sacred Ministry of 24 deaf men and the establishment of a missionary endeavor that affects not less than 40,000 silent folk scattered through all the Dioceses of our Church. At the present time there are eighteen deaf missionaries, of which six (or one-third) were sent out from this Diocese alone. Of the twenty-four missionaries set apart for work among the deaf, twelve, or exactly one-half, were ordained by Bishops of this Diocese. In brief, what we have done here is a splendid witness for Christ among the deaf all over America.

(Continued on page 137)



Interior of All Souls Church

The Church News

Official publication of the Protestant Episcopal Church in the Diocese of Pennsylvania

Editor-in-Chief.....The Rev. George Copeland
Managing Editor.....Mr. Samuel H. Warnock
Acting Business Manager.....Mrs. Edith Wiegand

Editorial Office—Church House of the Diocese of Pennsylvania, 202 S. 19th Street, Philadelphia
Business Office—1016 Arch Street, Philadelphia

Address all editorial correspondence to the Church House, 202 S. 19th Street
Address all subscriptions and business correspondence to "The Church News," 1016 Arch Street

TERMS: Single Numbers.....15 cents
Annual Subscriptions (by mail).....$1.00
25 or more copies to one address.....Each, 50c. a year

Advertising rates on application to the Business Manager

Press of THE JOHN C. WINSTON CO., Philadelphia

THE HUB OF THE DIOCESE

Ancient Rome had her Forum, Royal Paris her Tuileries, Imperial Britain has her 10 Downing Street, America her White House, and Episcopalian Philadelphia her Church House. There, at 202 South Nineteenth Street, in a splendid old mansion, where once a famous railroad president made his home, the Bishop has his office, the Executive Secretary and various other secretaries and department-heads transact their business; there meet the numerous committees and commissions of men and women who sustain all our far-flung activities; there the Treasurer and Financial Secretary sit at the receipt of custom receiving and distributing the revenues of the Diocese; there pass in and out daily individual men and women on errands that range all the way from a request for alms to advice about marriage—romance and tragedy often tread its boards together—and there, behind the scenes usually, but good to look upon when they do appear, are the young women, who, as secretaries, bookkeepers, and typists, make possible the operation of all this essential machinery of the Diocese.

Of this official staff, we sing! Of their courtesy, their efficiency, their faithfulness, their patience—for who doesn't need patience when the clergy forget to answer letters, or do not sign their names to the ones they do send in! Among those who work in the Church House, there is not only the loyalty of employees to the organization of which they are a part, but also loyalty to the Church to which they are devoted outside the hours of their employment. The Episcopal Church in this Diocese, like a large corporation with many plants, requires a central headquarters, well equipped and efficiently administered, so that the business of the Church may be carried on smoothly. This our Diocese possesses, and to the staff at the Church House it owes much of the success that marks its history. We salute them all and wish them a very happy new year.

"CURIOUS AMERICANISMS"

In the interesting account of his musical pilgrimage, which the Rev. Herbert Boyce Satcher contributed to the last issue of this magazine, he notices the absence in the Church of England of what he calls three "curious Americanisms" in worship, namely, the almost universal custom in our churches of singing the opening and closing hymns in procession, of singing a sentence or the Doxology when the alms are presented, and of allowing women to sing in a choir at all.

As to the American national custom of singing processional and recessionals, the Church News has in the past taken choirmasters gently to task for their conduct, not because it isn't done that way in England —which is interesting but not authoritative,—but because they insist so often on having their choirs sing a stanza or two of the first and last hymns out in the vestry room, thus depriving the congregation of their right and duty of singing the lines which are often the most important in the hymn. We fear, however, that in spite of our free advice and the good example of England, choirmasters in America will continue the practice, because, having an ear for effect and an interest in the sensational—as all artists have, else they would not be artists,—they think it has a certain emotional value to the congregation. And very likely many people in the average parish like to have it so; for that distant music, like elfin lays, makes them "feel good," which, unfortunately, is by many mistaken for being good. Tennyson redeemed and rendered immortal an otherwise tedious and rather second-rate poem, "The Princess," by setting in its dull, silver lines two little, sparkling gems of song which owe their popularity to the power they have of evoking the haunting memory of music faintly heard in the distance, "thinner, clearer, farther going." The beauty of the song of an unseen singer is doubly enhanced by being dimmed by distance.

As to the American custom of singing during the presentation of the alms or other offerings of the people, though it often seems to be "Much Ado About Nothing," yet perhaps in most offerings there is some widow's mite that deserves a Doxology. The clergy should stop treating the offering as a necessary evil in the service to be gotten through with as quickly as possible. It is an essential and significant part of every service—the symbolic act of a congregation presenting their property to the Lord.

Choirmasters will also continue from one generation to another to argue the question whether women should be a visible part of a church choir. We wonder why there is a discrimination against the sex which, except among the birds, has certainly produced

more sweet singers than the male. If a woman can sing ten times as well as a boy, it is hard to see why she shouldn't sing in a choir. Is it merely the survival of the influence of ancient Teutonic barbarism upon Christianity? The uncivilized Goths who became Christians, like the present savages in Africa, Borneo, and Java, excluded women from participation as leaders in their worship; whereas the highly civilized Greeks and Romans gave the fair sex a prominent part in their liturgical rites, thus adding notably to the radiance and beauty and grace of the ritual. There is perhaps nowhere in any of the forms of modern Christianity anything as colorful, as rhythmically beautiful, as perfectly artistic, and as joyful as the singing processions of garlanded maidens in the ancient Greek and Roman services. Christianity has been influenced more by the somberness than the brightness of ancient religions.

We predict that women will continue to sing in our American choirs, not only because they should—just as boys should also,—but because it seems much harder to get the American boy to sing sacred music than the English. Whichever they are, boys and men, or women and men, we pray that choirmasters will try to make their choirs not only performers but also leaders, remembering to "let all the people praise the Lord." The choir should lead in the hymns rather than substitutes for the congregation.

Mr. Satcher has done another good service to the cause of music in our Diocese by contributing this study of English choirs and their ways. Many who are not musicians hope that his implied suggestions will be followed by other choirmasters.

But why do writers on manners and customs label everything they dislike that happens to be done in America an "Americanism"? Aren't nice things "Americanisms" also? Are we Americans peculiar only in our faults, and never in our virtues? It is almost certain that these "curious Americanisms" that Mr. Satcher deplores so much were imported from England before our tariff of good taste was raised high enough by more general musical education to shut them out. We have enough indigenous faults to answer for without blaming us for the imported varieties, which are as numerous and as hideous as our own.

NEW ST. GEORGE'S CHURCH IN FIRST CONFIRMATION PRESENTS CLASS OF 29

In the new Memorial Church of St. George, Haverford Township, the first confirmation class since the church was completed and consecrated, was presented to the Bishop on Sunday afternoon, December 4, by the Vicar, the Rev. Frederick E. Seymour, when the Bishop officiated at the "laying on of hands" to twenty-nine persons.

The class comprised eight men and three boys, eight women and ten girls. The church was filled by a congregation of more than three hundred. Of the class two of the men and one woman had been baptized in St. George's; eleven others had been baptized in other parishes of the Church, nine had been baptized in Presbyterian churches, five in Methodist churches, and one in the Lutheran church.

The reception of the twenty-nine into full communicant membership in the Church is of interest because of its being the first class to be confirmed, also was of additional interest because it is believed to have been the first Episcopal Confirmation ever administered in Haverford Township.

The adults in this, the first class to be confirmed in the new church, were: Russell Owen Baker, Emily Barbara Berner, Eldon Lewis Borden, Richard Wiley Harding, William Roy Hooven, Mrs. Mary M. Hooven, Mrs. Virginia Jolly, Annie Roselia Matthias, William James Mercer, Harriett Davidson Miller, William M. Poindexter, Walter William Weber.

Young people in the class were: Ivarene Gladys Borden, Marion Elenore Boyd, John Boyd, Katherine Elizabeth Fox, Mabel Jane Lowman, Leonard Coulson Mercer, Edna May Monk, Maude Regina Monk, Ruth Mae Morrow, Elizabeth Lister Pelly, Charles Edward Peterson, Marie Ellen Peterson, Carolyn Grace Ramey.

The class included two married couples, three groups of brothers and sisters, two sisters and two brothers.

CONFIRMATIONS, NOV. 16 TO DEC. 18, INCLUSIVE

November

16. Redemeer, Andalusia 7
18. St. James, Perkiomen 9
20. Christ Church, Upper Merion 9
20. Washington Memorial Chapel, Valley Forge (including 1 for Trinity, Gulph Mills) 8
20. Calvary, Conshohocken (including 1 received) 31
22. St. Peter, Phoenixville 25
22. Home for Consumptives 4
24. Incarnation, Phila. 15
27. Epiphany, Germantown 9
27. St. James The Less 11
27. St. Timothy, Roxborough 16
29. St. Luke, Chester 8

December

2. St. Giles, Stonehurst 6
4. St. Michael, Germantown 16
4. St. George, Oakmont 29
4. St. Barnabas, Kensington (including 5 received) 34
9. St. Alban, Roxborough 18
11. Calvary, Germantown 33
11. St. Paul Memorial, Phila. 30
12. Church House Chapel, for St. Clement, 1; for St. Thomas, Phila., 1; for Trinity, Swarthmore, 2 4
18. St. Peter, Germantown 16
18. St. Barnabas, Germantown 13
18. St. Matthias, Phila. 8

DEATH OF JOHN J. COLLIER

John Joseph Collier died at the Episcopal Hospital on November 24, 1932, aged 76 years. Born in New England, he came to the Diocese in 1892. In addition to his many activities in the business world he found much time and inclination to take an active part in the work of the Church. He was a vestryman at Christ Church, Ridley Park, and Accounting Warden, and from which he was a Deputy to the Diocesan Convention since 1906, and a lay reader for many years. He was active in the starting of the Church Pension Fund in 1915 and served on the Commission on Clerical Salaries; on the Board of Trustees of the Diocese from 1908 to 1928; on the Executive Council from 1924 to 1926; and on the Board of Missions in 1915, taking an active part in the work of the Convocation. He was Treasurer of the Church Extension Fund since its start in 1913, of the Committee on Work Among the Jews since 1912, and of the Cathedral Chapter since its inception in 1925.

The burial service was conducted in St. Mark's Church, Philadelphia, on November 26 by the Bishop and the Rev. F. A. Warden, rector of Christ Church, Ridley Park. Interment was in churchyard at St. James the Less, Falls of Schuylkill.

Juvenile Court Work and Care for Aged Viewed Before Diocesan Social Service Department

The situation in relation to the work of the Church among children who come before the Juvenile Court and the question of a system of pensions, allowances, or old age insurance which will enable elderly recipients to remain with relatives or friends, or to board in foster homes, rather than under institutional care, occupied the attention of the Diocesan Department of Social Service and Institutions at its November meeting.

The Juvenile Court Work was presented by Miss Sarah D. Alfriend, of the City Mission, who supervises the court work. In her report to the department she supplemented information which appeared in the October issue of the CHURCH NEWS in a special article by Dr. William H. Jefferys, Superintendent of the City Mission, in which the latter pointed out the need of Diocesan support if the City Mission is to meet the needs of the Juvenile Court work assigned to it by the Diocese.

Deaconess Ethel M. Springer, head of the Church Training and Deaconess School, presented the report on the care of the aged, pointing out that the state of Pennsylvania is notably behind in its work for old age security as compared with other states.

The reports of Miss Alfriend and Deaconess Springer follow:

By Miss Alfriend:

"For many months the City Mission has been unable, financially, to accept for care any new children. It has been carrying on with the same group—most of whom have been in our foster homes for one year or longer. That group has numbered forty-two until November 23, when three children were returned to their own home. These have not been discharged from care, but will be kept under supervision for two or three months until we feel assured that the family will be able to manage. In normal times we could have expected the return of many more children to re-established homes; but at this time that is almost out of the question; and, with one or two exceptions, we can be reasonably certain that the children now under care will remain with us through the winter.

"Although it has been necessary for the present to set a definite limit to the number of children that we can receive, those whom we now have in our charge are being well cared for. All of our foster parents have been affected to some degree by the depression. Many have lost savings in bank failures and building and loan associations; most all of them have had salary reductions; and there are others who have relatives now partially dependent upon them. All this places them in a position where they cannot give as generously of material things to the children as they formerly did. However, it should be mentioned here that several of the foster families, knowing the relatives of the children to be in need, supplied them with food and clothing from the end of June until the opening of the County Relief Board in October.

"During the past year the health of the children has been exceptionally good. We are grateful to the Episcopal Hospital Staff for their co-operation, and the interest they have always shown in our children. Until recently, all services of the hospital were free; but a very much reduced budget in the Eye Department has necessitated a charge for glasses. This charge is very small, and covers only the actual cost of the materials used.

"Miss Mary Ingersoll has been of great assistance as a volunteer worker in taking the children to the hospital for routine physical examinations and follow-up work in the clinics. For six weeks of the summer, Mr. Frank Moss, Jr., of Philadelphia, who is a student at the Virginia Seminary, gave full-time service to the City Mission work. He visited all of the foster homes and some of the children's relatives, and made several trips with the children to the clinics, covering over a thousand miles in his car. We appreciate very much the help of these two volunteer workers.

"We are happy to report that since the first of the year ten children have been confirmed. Those old enough are attending Church School and services regularly, and every effort is made to help the children maintain a close relationship with the Church."

By Deaconess Springer:

"The section of the Community Council of Philadelphia concerned with the care of the aged, published in April, 1932, a classified list of homes for old people, in and near Philadelphia. The list includes 64 homes, grouped under the headings: private homes—denominational, non-sectarian, professional, or specialized; public homes; and boarding homes. Of the total list, 41 accommodated both men and women; 18 were for women only; 5 for men only.

"Four institutions were reported as intended especially for members of the Episcopal Church: namely, Christ Church Hospital; House of Rest for the Aged; the Leamy Home for Old Ladies, and Saint Anna's House, at Twentieth and Race Streets. All these are for women. There is no Church Home for men in the Diocese. The list does not include certain smaller homes, among which may be mentioned the one maintained by Saint Luke's Church, Germantown, for women of that parish, and the home in Bristol; nor does it mention the Harrison Home for Incurables.

"Whether due to greater longevity, to physical infirmity, or to less financial security, more women than men are cared for in institutions. Moreover, those in a position to know state that, in spite of the apparently inadequate provision for men, the demand for accommodations for women is the greater.

"As a matter of fact, to most aging persons the idea of entering an institution is abhorrent. 'A red rag to a bull,' writes one woman of 64 years, who, after thirty-six years of faithful service as a Church worker, was recently informed by her vestry that she was no longer needed as a parish assistant. The conflict between the desire for independence and the need for physical care is one which can perhaps best be met by a plan of old age allowances which covers the expense of maintenance in congenial extra-institutional surroundings, with supervision, against the day when hospitalization or other physical attention may be required.

"The day of the large institution for normal individuals of any age is passed. The maintenance of small institutions, such as are attractive for their home-like atmosphere, is expensive. Studies are needed to determine whether the per capita cost of care in such institutions is not greater and less acceptable to the aged persons concerned than a system of pensions, allowances, or old age insurance (safeguarded under friendly supervision), which will enable the elderly recipients to remain with their relatives or friends, or to board in foster homes.

"Pennsylvania is notably behind in its work for old age security. In France, old age pensions have been disbursed since 1910 (see November issue of the Annals, American Academy of Political and Social Science); New York has had an old age pension system for two years; Massachusetts and California have administered pensions for over a year; New Jersey, since July, 1932."

"Too many people are on rocking-horses, making great commotion but no progress."—CHAPLAIN SIDNEY K. EVANS, U. S. N.

The Place of Laymen in the Episcopal Church

Vestrymen

By the Rev. Henry Stuart Paynter

This is the fourth of the series of articles prepared by Mr. Paynter especially for The Church News dealing with the place of laymen in the Church. The series began in the October issue. Next month's article will deal with "Sunday Schools and Parish Organizations; Their Contribution of Leadership." —*Ed.*

The place of Laymen in the Episcopal Church is strikingly illustrated by the Vestry. Vestrymen represent the parishioners in exercising the powers of the Corporation of the Parish.

The charter of the Corporation, granted by the civil authority, specifies who may vote for Vestrymen, and it is natural to assume that at least the same qualifications required for voting should also apply to those holding office as Vestrymen. The qualifications specified in the charter usually represent what we might consider the minimum requirements for men to exercise the office of Vestrymen. Under the modern type of charter in Pennsylvania these qualifications are that voters shall be baptized, over twenty-one years of age, worshippers in the Church, and shall have contributed a nominal sum during the preceding year towards parish support.

The ideal situation is to have as Vestrymen those who are not only "worshippers," but men who are regular in their worship beyond the average parishioner. They should be devout and faithful communicants. They should also be persons who show a keen interest not only in the services of the Church on Sunday, but have an intelligent and sympathetic grasp of the entire program of the Parish and of the Church at large.

The Vestry are the trustees of the Corporation, usually holding title to the property, maintaining in good repair the Church edifice, rectory, and other parish buildings, and keeping them well insured. It is the right and duty of the Vestry to collect and disburse the entire income of the Parish, to devise ways and means of securing the revenue necessary to meet all parish obligations, and to appeal to the congregation to meet deficiencies for current expenses. It is their province to determine salaries and regulate expenditures.

If the rectorship of the Parish should become vacant, it is the function of the Vestry to decide upon the clergyman who shall succeed to the rectorship. Before the actual election takes place the Vestry is required to send the name of the clergyman whom it is proposed to elect to the Bishop of the Diocese, and sufficient time allowed (not exceeding thirty days) for him to communicate with the Vestry thereon. Fortunately this important function of the Vestry is one which it is not called upon to exercise very often, but when the need arises, blessed is the Parish which has upon its Vestry wise and earnest men who will take the trouble to select the right man for the place.

If some young man in the Parish should desire to prepare for ordination, one of the first steps he must take is to obtain the recommendation of the Vestry, and before his ordination is completed he must be certified to the Bishop once or twice more by the Vestry. The responsibility for electing delegates to represent the Parish in Diocesan Convention is usually entrusted to the Vestry.

With such a long list of functions of the Vestry before us, we can see the important place which these laymen hold in prosecuting the work of the Church. Intelligence, loyalty, and earnestness are necessary in our Vestrymen if the best interests of the Church are to be set forward. The Rector cannot do his best work without the fullest co-operation from his Vestry. When they hold up his hands his work is as the work of something more than just an individual leader. The good Vestry also sets the pace or standard for all the people of the Parish. Because Vestrymen represent the people who have elected them, their influence for good throughout the congregation can hardly be overestimated.

FELLOWSHIP NEWS NOTES

The Young Peoples Fellowship Normal School Class meets January 9 in the Church House. The Rev. Leicester C. Lewis will be the leader. "Expansion of Christianity" will be the subject. All Fellowships are urged to be represented at the class.

—

Fellowships of the Mediator, West Philadelphia; St. Michael's Yeadon; St. James, Hestonville; Epiphany, Sherwood, and St. James, Kingsessing, are going in for real service. They are visiting the sick in the Philadelphia General Hospital and helping in the Church services. St. James, Kingsessing, has a Fellowship choir that serves one Sunday in each month.

—

Fellowships of the Germantown Convocation have arranged for a Corporate Communion this month in St. Peter's Church, Germantown.

—

"The Spotlight" is being published by the Commission on Young People's Fellowship as the Young People's own paper. The next edition comes out on January 9.

Reports of the Annual Diocesan Dance, held on December 9, indicate it was successful from all angles.

—

Holy Trinity Memorial Chapel Fellowship had a "Bring a Friend" social last month.

—

The Fellowships of St. James, Philadelphia, and Holy Trinity, Philadelphia, have combined.

—

Fellowships in the North Philadelphia Convocation had an enjoyable Christmas party in St. Matthias parish house on December 13.

A Missionary Comments on "Re-Thinking Missions"

By the Rev. John K. Shryock

This comment, contributed by Dr. Shryock, refers exclusively to the "report" entitled "Re-Thinking Missions," recently published and given wide publicity by an unofficial committee of laymen of seven religious communions. Dr. Shryock brings to his treatment of the report an experience of ten years' active and practical service in the mission field of China. Here he had the opportunity, through his personal work and in his observation of missionary work generally in that field, to form a judgment of its value, effectiveness and the problems involved. Dr. Shryock at present is rector of Grace Church, West Philadelphia; Professor of Missions at the Deaconess Training School, and an Instructor in the History of Religion at the University of Pennsylvania.—Ed.

The fourth of the Lay Findings at the October Conference, held at the Church Farm School, stated that "we think it important that the National or the Diocesan authorities should inform our people upon the forthcoming report on Protestant Missions abroad, to prevent false impressions of the value and character of the foreign missionary work of our Church." This paper is submitted as a partial answer to this request, though it must be understood that it represents only the opinion of the author, and not that of the Church. The National Council has appointed a committee to consider this report. This committee will examine, and the Council will take action, but all this will take time, and the official answer of the Church will not become public for quite a while. In the meantime, the Church wants to know the facts.

In January of 1930, a group of laymen, not, I believe, of our Church, met in New York to consider Missions, and were addressed by Mr. John R. Mott, of the Y. M. C. A. From this meeting arose what is called the Laymen's Foreign Missions Inquiry, composed of representatives of seven denominations, including our own. Late in 1930 this organization sent out to the three mission fields chosen—China, Japan and India—a group of "fact-finders" under the auspices of the Institute of Social and Religious Research. In September, 1931, this was followed by a committee of fifteen, called the Commission of Appraisal, which visited the three fields, and have now published their report as a volume entitled "Re-Thinking Missions," which is attracting great interest and publicity. This committee does not represent the organization of any denomination, and its report is unofficial. It is generally understood that the "Inquiry" has been to a considerable extent inspired by Dr. Mott, and financed by Mr. John D. Rockerfeller, Jr. The commission of fifteen is a very distinguished one. It includes two members, Mr. and Mrs. Harper Sibley, of our Church. However, it does not include a single expert on either China, Japan, or India, or a single authority on missions.

The book is divided into three parts. The first considers General Principles; the second, special aspects of mission work; the third, Administration. The attitude of the book is sympathetic and friendly, but very frank in its criticism.

The first section is understood to have been written by Dr. W. E. Hocking, a Professor of Philosophy at Harvard. It is a beautiful piece of writing, but, the reviewer feels, a very dangerous one. It defines Christianity in such a way that one cannot tell whether the author believes in the divinity of Christ or not. It describes the Church in a way that would certainly not be acceptable to most Churchmen. Theology and doctrine are subtly decried. And the impression given the reviewer is that the author feels that it does not make much difference whether a man is a Moslem, a Buddhist, or a Christian, since all religions have much in common and work for the same end. Probably most laymen will not notice these points while reading this charming and spiritual essay, but they ought to be noticed.

The second part deals with special aspects of mission work, such as schools and hospitals. This is the section which will most shock the layman. Wisely or unwisely, the Church authorities have never discussed publicly the real problems which confront missionaries. They are discussed here, and it is most regrettable that such criticism should first reach the public from an unauthoritative source and with a point of view which is not that of our Church. Many of the criticisms do not apply to the work of our Church at all. Such a one is the statement that the missionaries are under constant pressure from the home authorities. Having been a missionary in China for ten years, the reviewer can say with authority that the Department of Missions does not bring undue pressure upon the field workers, and treats the missionaries with the utmost consideration. Many other problems raised, such as the occasionally occurring multiplicity of agencies, have been known to the authorities for some time. Such problems may seem easy of solution to a visiting layman on a leisurely tour of the world, but they are often very intricate and difficult. Some of the problems could be solved quickly if the Church had more money to spend. The reviewer would like to say clearly that he did not acquire any information from this section about the problems of the mission field. He has always believed in missions, and this book does not weaken his confidence in any way, nor his belief in the real value of what the Church is doing. While the book does make valuable suggestions, which will be considered in due course by our own Church authorities, and which cannot be considered in detail here, no layman should feel his faith weaken or his energies flag because of what he reads. If he learns something that is new and distressing to him, he can be assured that if it is true, it has been known to the proper authorities, who may be trusted to deal with it. Such problems may be illlustrated by the ever-recurring difficulties among the personnel on the field, difficulties which must be treated tactfully and quietly.

The last section deals with problems of administration. Here the commission rushes in where angels might hesitate, and suggests that Protestant missions should be controlled by a sort of super-board. It is all very well to say this, but it is utterly impracticable. If our own Church put itself under such a board, it would be only a short time before there would be a schism in the Church. Most regrettable of all is the covert threat that if the denominations do not immediately change their policies, the reform will be carried out by "the organization of new channels outside of the established boards" (page 323). No member of our own Church would write such a sentence, because we do not do things that way.

These criticisms of the book do not deny that there is much of value in it. There is much that is true, though it may have been unwise to say it in such a way and at such a time. But there is much in the book that is dangerous, particularly in the opening chapters. The message which the Church takes to mission lands is that "The Word became Flesh and dwelt among us," the message of the divinity of our Lord, Jesus Christ. The missionaries of the Church are not perfect, but they are conscientiously trying to deliver that message, and all that it implies. The

danger of this book is that it may weaken the delivery of that message. It is to be hoped that this will not be the effect, but that the Church at home will give increased faith and increased support to those who have given their lives to the spread of Christ's Kingdom.

NEW RECTOR TAKES CHARGE AT ROSEMONT, JANUARY 1

The Rev. William P. S. Lander, called to the rectorship of the Church of the Good Shepherd from Holy Trinity, West Palm Beach, in the Diocese of South Florida, assumes charges on January 1, succeeding the Rev. Thomas A. Sparks, who resigned to accept a call to the Diocese of New York.

Announcing his acceptance of the call the vestry of the Good Shepherd in a letter to the parishioners said: "It may be of interest for you to know

The Rev. W. P. S. Lander

that Father Lander's candidacy has the unqualified approval of Father Townsend, to whom we owe so much as a teacher of the true faith. All of our people can therefore rest assured there will be no change in the type of service that we have come to know and to love."

The new Rector was born in Brooklyn, August 13, 1891, and was educated at Trinity School, Columbia University, and the General Theological Seminary. He was ordained Deacon May 30, 1915, by Bishop Burgess, and a year later was advanced to the priesthood. He was engaged in missionary work in Long Island and served as Executive Secretary in the Bishop's office when the nation-wide campaign was first being launched. From 1920 to 1926 he was Rector of St. Luke's Church, Forest Hills, N. Y., when in October of 1926 he became Rector of the West Palm Beach parish. While at St. Luke's he built there a church of great beauty, serving as his own contractor.

While in the South Florida Diocese Fr. Lander took an active part in the work of the Diocese. He was a member of the Standing Committee, the Board of Examining Chaplains, and the Commission on Evangelism, and the Committee on Canons; also a member of the Board of the Cathedral School for Girls. He also served as Chaplain of the Reserve Officers Corps of the 377th Engineers. He did an outstanding work among young people, being in charge of summer camps. Following the devastating storm that swept through the South Florida district in 1928, he represented the Bishop in reconstruction work. Fr. Lander is married and has four children.

Memorial to Dr. Caley Dedicated by the Bishop

In the presence of a congregation that filled St. Martin's Church, Oak Lane, to overflowing, Bishop Taitt, on Sunday afternoon, December 11, dedicated the Amplification of Chimes and Organ system installed by the vestry as a memorial to the late Rev. L. N. Caley, and officiated also at the Institution of the Rev. Percy G. Hall as Rector to succeed to the vacancy caused by the death of Dr. Caley.

The memorial, designed to bring to the surrounding neighborhood sacred music on Sundays and on special occasions, is an entirely new feature in churches, the installation at St. Martin's being the second of the kind in Philadelphia. Before the services on December 11 the hymns "Abide with me," "Lead, kindly light," and "Nearer my God to thee" were projected through the tower of the church and were heard throughout the Oak Lane section. Again, just before the dedicatory prayers offered by the Bishop, the organist played "For all thy Saints who from their labors rest," and as the strains of this great hymn of the Church were projected from the tower the bronze memorial tablet was unveiled.

The tablet was inscribed as follows:

The Amplification of Chimes and Organ
is Dedicated
To the Glory of God
In Loving Memory of the
Very Rev. Llewellyn N. Caley, D.D.
Rector of this Parish
1921-1932

In the Chancel with the Bishop and the Rev. Percy G. Hall during the Dedication and the Institution, were the Rev. Charles E. Eder, who succeeded Dr. Caley as Dean of the Convocation of Germantown; the Rev. A. R. Van Meter, who was Dr. Caley's predecessor as Dean of the Germantown Convocation; the Rev. N. Herbert Caley, Rector of St. Alban's, Roxborough, Dr. Caley's son; the Rev. Charles S. Long, Rector of Zion Church, Logan, and the Rev. George Mair, Rector of St. Stephen's, Bridesburg.

The amplification is described as a system which utilizes the chime, organ, or voice music originating in the church and transmitting this music into a high quality of tone. This is transmitted from projectors erected in the tower. It may be heard from one hundred feet to one mile, the amount of power being controlled by the organist. The system is also capable of reproducing specially made transcriptions of Church music, so that they can be relayed at any time without the organist, directly from the rector's study.

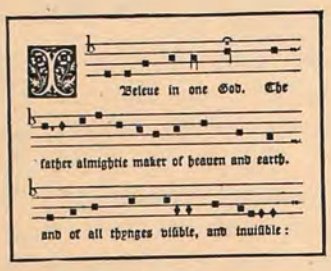
The Service of Institution of the new Rector, the Rev. Percy G. Hall, followed the Dedication. In his sermon the Bishop said his participation in the service had a two-fold significance. First, in dedicating the amplification system it was for one who had been his close friend for a quarter of a century, and, secondly, that the new Rector is a very close friend. Dr. Caley's life, the Bishop said, was not only devoted to his parish, but to the public in general and, as the system which was installed projected to all the within hearing the music and hymns of the Church, so their message would be symbolic of the wide ministry of Dr. Caley's life.

The new Rector, the Bishop also said, had been associated with him during Mr. Hall's student days. He described Mr. Hall as an untiring scholar who had made a success of whatever he did wherever he went, and that he could be relied upon to put his heart into everything that was before him.

STARTS PARISH PAPER

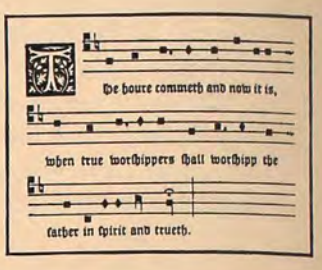
"The Churchman" is the name of a new parish paper that is being published by St. Bartholomew's, Wissinoming. It is attractively printed and covers news of virtually all the various activities of the church. The publication is being sponsored by the "Churchmen's Brotherhood," an organization of the men of the parish, which aims to inspire loyalty to the church and to devote itself to useful service under the leadership of the rector, the Rev. John R. McGrory.

The man who hasn't time to do things that are worth while, is probably doing some things that are not.



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



The Volunteer Choir

Are you proud of your volunteer choir? If you are, you probably have a choir that is well balanced; it contains no queer, obtrusive voices; its members, for the most part, read music a little; attendance at rehearsals is quite regular and punctual, and attendance at Sunday evening services is as good as on Sunday mornings; some social activities are a part of the choir's program for the year; the choirmaster maintains strict discipline; the Rector and the choirmaster are in complete accord on all matters of policy. These are the conditions that are necessary if a volunteer choir is to become an excellent choral body, and a spiritual asset to the parish. It would seriously jeopardize the efficiency of a fine choir to allow any one of these conditions to be discarded.

Let us discuss these and other essential points one at a time.

The size of the choir is a matter of some importance. Want of space often determines this matter, but it is usually possible to increase a choir's size beyond the number of choir seats provided by the architect. A choir that crowds the chancel is far better than one that leaves great gaps in the ranks. The latter situation has a bad psychological effect upon everyone. But the large choir can easily become ungainly, and uncontrolled.

Strict discipline is necessary to hold down to business a large number of persons. Such discipline may appear in the guise of tact, personal magnetism, or sheer dominance of one's will. Whatever the medium, it must be exercised without relaxation or the *mass* of voices will be nothing but a *mess*. This principle is understood by everyone, and so long as the discipline is fair and impartial, it should be accepted by all concerned as an absolute necessity. Sensible, fair-minded people will need no urging to make them submit to fair rules while they are exercising choir duties.

One of the frequent causes of failure with volunteer choirs is lack of balance. Tenors are usually too few (or perhaps too loud!); sopranos are far too numerous. With persistent effort and fearless criticism on the part of the choirmaster, these faults need not remain objections, however. If the fifteen sopranos will cease to regard every piece of music as a soprano theme with accompaniment by the other voices, and remember that such an interpretation should be the exception rather than the rule, they should be able to subdue their voices sufficiently to make them blend with the three tenors. The only alternative is for the three tenors to shout their lungs out and risk apoplexy in a fruitless endeavor to match the strength of the opposing forces. In fact, this attitude of battling for preëminence is the very thing that should be—not *discouraged—squelched!* Teamwork is the ideal, not individuality—self-effacement, not self-aggrandizement.

So this brings us, very naturally, to the matter of dealing with queer, obtrusive voices. People who have such voices rarely realize it, themselves. A voice may be ever so fine for concert solo work, but may stand out like a sore thumb in a chorus. If the possessor of such a voice does not know he is ruining the balance of tone, he must be told. And the duty of telling him may be a most unpleasant one; but lack of courage in such a situation is equivalent to defeat. The writer had an amusing experience along this line on one occasion. A volunteer tenor, who had been in the choir since the year one, was a persistent flatter and a veritable vocal battery, and he was suspected of being slightly demented (what a combination!). When the interview took place, at which time he was to be informed that his voice did not blend with the choir's tone and therefore the choirmaster (the present writer) regretfully felt it necessary to ask him to resign, the vicar and two choir men insisted upon peeping through crevices in the doors so that they might spring to the rescue should the poor fellow show fight. He actually did show fight, in gesture at least, but the interview terminated without casualties and without the necessity for outside interference. Fortunately, most tenors are not partially demented, so they can be reasoned with rather than dismissed!

A good sight-reader is a joy forever. He knows what he is doing, and he quickly becomes a pillar in the choir. Sight-reading should be studied by all choir members. It is often advisable to find extra time to train a group of promising young singers to become sight-readers. This plan provides dependable choir material for the future, and arouses much interest. Textbooks on the subject are available. A very satisfactory one is "Methodical Sight Singing," by F. W. Root (Theo. Presser Edition) in three books. Book I furnishes enough material for average needs.

And now that we have discussed the qualifications of a good choir member, let us consider the matter of admitting new members. This should be entirely in the hands of the choirmaster. His decision should be final. He will, of course, take several things into consideration—voice quality, musical instinct, accurate intonation (not singing off pitch), perhaps sight-reading, certainly personality. Occasionally a candidate applies who knows all there is to know about music and organization methods. In fact, he is able and eager to point out all the choir's faults. And perhaps he is noncommittal on the matter of attendance at rehearsals. To accept such a candidate is suicide. He will be a thorn in the choirmaster's side as long as he remains. Such characteristics as these are things that music committees overlook. The choirmaster is sometimes expected to accept whomever the music committee rounds up, on the grounds that the candidate has a good voice, or takes vocal lessons, or plays a ukulele. *Esprit de corps* is of the greatest importance, and the choirmaster is the only person who constantly has his finger on the choir's pulse. A music committee could be very helpful if it would constitute itself the publicity agent of the choir, interpreting to the congregation the ideals and aims of the choir, and gaining support for the policies of rector and choirmaster. Too often a music committee sits in judgment on the results obtained, and by untimely suggestions and unskilled criticism, seriously hinders the progress being made along

certain difficult lines where tact, patience, and thoughtful planning are getting in their work behind the closed doors of the choir room.

A most valuable means of developing organization pride is to arrange for the entire choir, choirmaster, and organist to attend a service where another good choir's work may be observed. The value of such a visitation cannot be overestimated. Leave of absence for such a purpose adds significance to the visit, and the benefits derived will make the effort well worth while.

Finally, this discussion would be incomplete without mentioning the value of occasional social activities for choir members only. Perhaps the choir contains sufficient material for a dramatic club; or perhaps an annual theatre party or choir dinner, or both, could be arranged. If the music committee would show its appreciation by engineering some such diversion, it would be doing a real bit of service, for all work and no play may develop a dull choir.

LIST OF ANTHEMS

Fifth Sunday after Epiphany

"Grieve not the Holy Spirit of God" (Year Book Press), Charles H. Lloyd.

This is an anthem for two soprano voices, or soprano and alto.

It is very satisfactory for a chorus of treble voices divided into two parts. The composer was Barnby's successor as precentor at Eton College, England. He was organist of Gloucester Cathedral at one time.

Septuagesima

"Fight the good fight" (Oxford Press), Harold Rhodes.

The words are those of Hymn 113. The music is not difficult, but very interesting. It is constructed like a hymn-tune, the same melody recurring verse after verse, but with changing harmonies. The successive stanzas become more effective, musically, until the final stanza bursts out into a unison song, with strong, simple accompaniment on the organ.

Sexagesima

"Ho, ye that thirst" (Novello), Christopher Tye.

An interesting, unaccompanied anthem is this. It is a canon. It is so short, however, that a brief organ introduction might most suitably precede it. This introduction need not be improvised, but may consist of playing through the entire anthem as written, with the climax reached at the middle point. Thorough rehearsing is necessary to make the piece sound smooth and satisfactory.

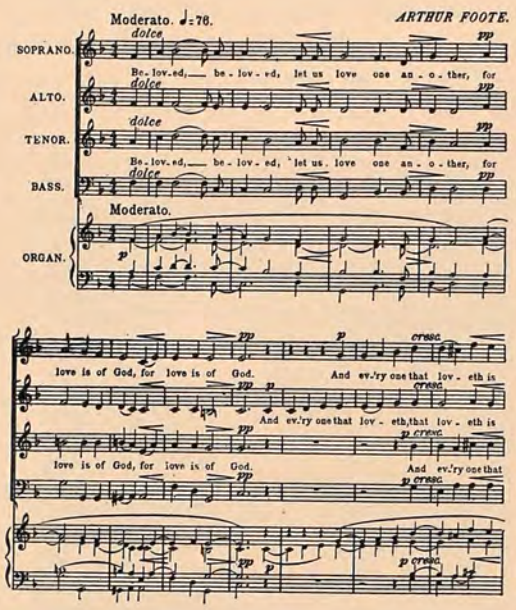
Quinquagesima

"Beloved, let us love one another" (A. P. Schmidt), Arthur Foote.

This anthem is the composition of a noted American composer. It is very simple, short, and tuneful. It may be sung with or without accompaniment.

The following excerpt is printed by permission of the owners of the copyright.

Beloved, let us love one another.



Copyright 1896 by Arthur P. Schmidt
Copyright 1924 by Arthur Foote

First Sunday in Lent

"Lord, for Thy tender mercies' sake" (Novello), Richard Farrant.

The authorship of this anthem is doubtful, although Farrant is generally named as the composer. He flourished in the 16th century. The anthem is well known, and is not difficult for choirs of average ability. If performed with care and reserve, it is most pleasing and spiritual.

ST. CHRISTOPHER'S MARKS ITS SECOND ANNIVERSARY

According to the announcement made by the Rev. James N. Deaver, priest-in-charge of St. Christopher's Mission and Community Center, at the recent commemoration of its Second Anniversary, the work has outgrown its present headquarters at 1211-13 Thompson Street.

The Rev. A. R. Van Meter, Executive Secretary of the Diocese; the Rev. N. V. P. Levis, Dean of the North Philadelphia Convocation, and Archdeacon L. Phillips were also among the speakers.

Archdeacon Phillips has issued an appeal for the gift of an automobile for the use of the missionary in the work he is doing. St. Christopher's is distributing bread to about 150 persons each day, and the missionary has to go for the bread himself.

(Continued from page 129)

To our Church belongs the glory of the coming. We were the first to bring Christ to the deaf, the first to ordain deaf men to the ministry, and the first to erect and set apart a special Church for the worship of the "Silent Folk." Long after, our example encouraged the Roman Catholics, Lutherans, Baptists and Methodists to inaugurate similar work. But outside our Church the work has been unorganized and sporadic and has met with little success. It is safe to say that we have today five times as many communicants among the deaf as all the others combined, and our membership has at least 80 per cent of all the educated and intelligent deaf people in America.

As organized in this Diocese, mission work among the deaf is conducted by the Vicar of All Souls, who is appointed by the Bishop, It is immediately under direction of a Commission on Work Among the Deaf, composed of eminent clergy of the Diocese. This commission was originally appointed by Bishop Stevens and has been continued by succeeding Bishops. At present it is composed of the Rev. Norman V. P. Levis, the Rev. James O. McIlhenny, the Rev. Chas. B. DuBell and Mr. E. H. Bonsall. Dr. Levis is Chairman, and Mr. Bonsall Treasurer. The writer, a son of All Souls, after spending ten years as a Missionary in the field, has recently returned as Vicar of the Church.

The work is largely supported by the Diocese, owing to the fact that the deaf are for the most part poor people and are scattered all over the Diocese. While no present efforts are being made to secure funds, gifts for the increase of our small endowment fund or for the relief of the poor will be most welcome. Such contributions may be sent to the Treasurer, Mr. E. H. Bonsall.

Owing to their inability to hear, it is absolutely necessary for the deaf to have a special church adopted to the sense of sight rather than to that of the ear, and to have a minister especially trained to administer the sacraments in the sign language. Moreover, as the figures of the U. S. Census Bureau prove, the deaf are a permanent element of the population, and will be with us always. Indeed, there is no doubt whatever that deafness is on the increase, owing to the present hurry-scurry life we are leading and to the inevitable penalties of this machine age. Hence it appears that the deaf will be the concern of the Church, not for a season only but always, and the steps the Church in the Diocese has taken for the care of this afflicted class of the population will always be one of her most notable works.

Walrus Club Discussions on Length and Breadth of Parsons

One of the reasons for the popularity of the Walrus Club is its convenience; no matter what time one may drop in on its deliberations in the Church House he is sure of being entertained freely. Indeed, the fragment of conversation that he hears is so stimulating that he cannot help wishing that he had come earlier, for he feels that he has missed much of pleasure and profit; and when he must depart he hates to leave, because he knows there will be as much more of the same good food for his soul after he has gone, The club so faithfully lives up to its motto of talking about "many things," like the Walrus in Alice in Wonderland, that the members pass from one topic to another without fear of breaking any rules or straying from the subject and being called back by the chair. For there are no rules except the rules of good-fellowship, and there is no presiding officer, though at times all the dozen or more members sitting in a circle seem to turn naturally to the bearded parson for approval or disapproval, as a tribute of respect for his great learning and of affection for a rich and beautiful spirit.

I was more keenly aware than ever of my loss in coming late on my last visit to the club, for, long before I reached the room in which they were seated, I heard resounding through the halls laughter of such volume and hilarity that I said to myself, "There must be at least two deans or a bishop present today. Evidently this is a prize session."

When I drew up a chair just outside the circle I soon discovered that the subject before the house was the disadvantages to a public man of being of short stature; it being the common opinion among them that no matter how gifted a parson might be, unless he was of good physical proportions he was severely handicapped in his efforts to secure a rectorship.

"Do you remember," asked a jolly, ruddy and very bald parson, of perfect proportions both in latitude and longitude himself, "a little man named Lattimer who used to be in this Diocese, a man so small that he was as conspicuous as if he had been a giant? Every stranger instantly spotted Lattimer and wanted to know who he was. I remember one day at a convention a newcomer in the Diocese asked old Dr. Gravy, who was somewhat of a wag, 'who that little man over there was.'

"'That,' said Gravy in his sonorous voice, 'is Latimer.'

"'Any relation to Latimer the martyr?' The stranger was a facetious fellow, but was taken back by Gravy's reply.

"'That *is* Latimer the martyr.'

"'But *he* was burned at the stake,' protested the other.

"'Yes,' said Gravy, still solemn as ever, 'But that's what's left of him.'"

Amid the uproar which followed, a well-groomed, handsome young parson of sport-model appearance, whom I had often observed smiling with difficulty and condescension at the jokes that went around, intimated by clearing his throat that he was about to make a few remarks. That is the only way to designate his utterance, for he never conversed, but always spoke, even to the man in the next chair, as if he were addressing a large gathering, slowly and with a heavy dignity that even his friends admitted verged perilously near the edge of pomposity, and was accordingly listened to, I could observe, with a rather amused tolerance by the good-natured circle who now turned their eyes in his direction.

"It would appear to me, gentlemen," he began, "that much as all men of intelligence must deprecate the often unjust discrimination that is made by the legally constituted authorities of a parish against the man in Holy Orders of less than average stature, that much more is to be said for him than for the man whose corpulence approaches obesity. The small men cannot help their dimunitiveness, the large men are responsible for their own adiposity."

Three members of a cycloid type, who looked as if they were well lined with capons in the region of their equators, flushed for a moment, while from the rest of the circle there were loud laughs and shouts of "Doctor, that hits you," until the three themselves joined heartily in the merriment that rocked the room.

"How come?" asked one I heard called Dr. Bushel, the most rosy and rotund, sitting forward on the edge of his chair as he always did when he addressed the circle, "How come? Why blame a man because he is not skinny? Is it not entirely due to his good nature that his body has filled out enough to cover his bones decently? The day of angular model T types is past. We want streamlines for beauty"—and he stroked his front. "Why, the most beautiful letter in the alphabet is bulging 'B'; you can't have 'beauty' without it. The outward appearance of the well-rounded man is a visible sign of his inner grace and of the breadth of his sympathy and understanding; it embraces a great circle." He beamed with a full-moon smile.

The bearded parson, who had been silent up to this time except for hearty chuckles rising from the region of his diaphragm, now took up the tale.

"Our physical appearance does make an appreciable difference, not only in our sales-appeal to a vestry looking for a rector, but also, and more important, in the effect that our manner and speech have in preaching and in reading the service, like a doctor's bedside manner. I've retired now, and as I look back on my experience, I'm persuaded that most of a man's success in the ministry is due to his personality. And of his personality I should say that his presence or personal appearance counts for over 50 per cent. A big, tall man is listened to at once when he rises to speak; a little man has to fight for and win his audience at the very outset. But all honor to men like Russel Bowie and Bishop Manning, who, in spite of not being of striking physique, are outstanding men in our ministry.

"If you have a commanding presence and a melodious voice you can give most people chaff and they'll say it's the best wheat grown, but if you have neither height nor voice, look out! You must work twice as hard to get your message across. There used to be a bright woman at Holy Trinity in Bishop McVicker's day who said that he looked so impressive that if he only stood up in the pulpit, turned to one side of the church and said 'Be good,' and then to the other and said 'Be good,' people thought it was wonderful. But don't you men try to get away with anything like that. Work hard! And yet don't neglect appearances. My advice, now that I am past profiting by it, is, look your best, dress your best, be your best always. There's no excuse for dirty collars, slept-in surplices and general slovenliness in the chancel, even if you are a genius—and you probably are not. The man in the chancel himself is a means of grace. Your personality in the pulpit is a channel by which God's grace reaches the people. Use it to the limit!

"You talk about the handicap of short stature, but did you ever realize that there is a worse handicap for a little clergyman than being short? It is for a small man to marry a tall wife. We had an innocent little fellow named Hawkinson in our class in the Seminary, who was as short as Zaccheus. A few years after he was ordained he married, or was married by, a very tall, masterful woman, the daughter of a well-known magnate in a nearby town. Her first name happened to be 'Grace.' What was the surprise of the congregation to hear him announce as his text soon after he returned from his honeymoon that verse in the third chapter of St. Paul's Epistle to the Ephesians, 'To me who am the least of all saints, is this *grace* given.' He was

preaching a course of sermons on St. Paul. Poor fellow! He was terribly embarrassed when he saw some in the congregation smile, but he carried on."

"That reminds me," said the rotund Dr. Bushel, "of the poor woman with the big family who told the Deaconess she didn't want to go to heaven because she was tired of hearing babies cry. The Deaconess found that she had taken literally that sentence in the *Te Deum,* 'Cherubim and Seraphim continually do cry.'"

"That's not as bad," laughed the bearded one, "as the young rector who took for his text at the annual meeting of the Girls' Friendly, 'Love the brethren.'"

When his rotunda had ceased shaking, the second parson of generous proportions, whom I had heard called Dr. Peck, began. "Speaking of eating," he chuckled with a wink at the bearded parson, "I was at a conference the other day. By the way, these clerical conferences always provide good luncheons. I notice some men—not fat men, either—manage to arrive just in time for lunch. At this meeting a rather solemn parson was asked to say grace, and he tried an antiphonal Biblical one. He began, 'O Lord, open Thou our lips,' and you ought to have heard the gusto of the guests as they shouted, 'And our mouth shall show forth thy praise.'"

"Well," said the bearded one, rising as the laughter subsided, "It's time to go. Time is my worst enemy now; it flies so fast. How I long for an 'eternal now' when I'm with you men! Goodbye! Don't let Congress hear about these club meetings, or they'll slap an amusement tax on us."

As it was time for a meeting of the Commission on Social Service, I had to leave also, much to my regret.

THE CARPENTER.

▼

WANTED, please: Can any individual or parish let us have any number up to five hundred, combined hymnals and prayer-books; the old hymnal being acceptable. The Episcopal Academy, City Line and Berwick Road, Overbrook, Pennsylvania.

▲

New Student Pastor at Pennsylvania also Given Charge of Similar Work at Temple University

The Rev. Arthur F. McKenny, appointed by Bishop Taitt as Student Pastor of the Episcopal Church in the Christian Association of the University of Pennsylvania, also has been given supervision of the Episcopal Church student work at Temple University. Mr. McKenny took official charge of the Temple work at the beginning of this month. Prior to his appointment to Temple he had already attended two meetings of the students.

Few people in the Diocese realize the tremendous development which has

The Rev. Arthur F. McKenny

been taking place at Temple since it has been under the leadership of Dr. Beury. It has grown to be one of the largest institutions in the United States, with nearly 12,000 students. It is only three years ago that our Church took any recognition of its obligation to the Temple students. For one year, Mr. Frank Foote was in charge of the work, and for the last two, Mr. Horace Peret. Both were students at the Divinity School. During the first semester of this school year, the Rev. J. K. Shryock has been temporarily in charge. Now that Mr. McKenny has come to give his whole time to the work among students, it has been arranged for him to act at Temple as well as at Pennsylvania, and for the first time the work appears to be placed on a permanent and sound basis. It is interesting to note also that Dr. Beury, President of Temple, is an Episcopalian.

The work at Temple has been reorganized this fall. The Episcopal Club has been recognized by the university authorities, who appointed Miss Nelson, of the Department of History, as the faculty advisor. She has been of the greatest value in building up the work. Dean Cochrane, of the School of Commerce, has been actively interested, and both Dr. Seeger, Dean of Men, and Miss Peabody, Dean of Women, have attended meetings. The average attendance of students has been more than thirty, which is surprisinlgy good under the circumstances at Temple, where so few students live in or near the university. The undergraduate officers of the club have been very active, and have planned the meetings admirably. On Thursday, December 15th, a social meeting was held, and unlike most social meetings, it turned religious under the guidance of the students themselves, with the singing of hymns and Christmas carols. Mr. McKenny has already made himself popular with the Temple students, who are beginning to call him Mac. The meetings will be resumed after the holidays, and will be held in Mitten Hall.

The work at the University of Pennsylvania is also very encouraging. On Wednesday, December 14th, the Laymen's Committee and the Student Vestry gave a dinner to Mr. McKenny in the building of the Christian Association. Mr. William Lippincott acted as toastmaster, and addresses were made by Bishop Taitt, the Rev. Mr. Gateson, the Rev. Brooke Stabler, Mr. Dana How, Mr. Stuart Paynter, and Mr. McKenny himself. After dinner a reception and dance were held. Curiously enough, Mr. McKenny's three predecessors in this work, the Rev. Mr. Fulweiler, the Rev. Dr. Shryock, and the Rev. Dr. Hart, were all present. The whole affair was splendidly managed by Mrs. Teaf, who has been carrying on the work in the interim between Dr. Hart's resignation and the coming of Mr. McKenny.

Mr. McKenny has already taken up his work at Pennsylvania, and has called personally on many of the students already. He has revived the Sunday evening meetings which were a feature of Dr. Hart's work, and preached his first sermon to the students on December 11th. All who have met him have been impressed with his unusual fitness for the work, and while it would be a mistake to expect results too quickly, it is evident already that the right man has been chosen for this important responsibility.

I count myself in nothing else so happy
As in a soul rememb'ring my good friends.

—SHAKESPEARE.

PARENTS, CHURCH SCHOOL, IS CONFERENCE SUBJECT

Early in December the Commission on Church Schools of the Department of Religious Education held a conference on "Parents and the Church School." An eager group tackled the subject, and the hour and a half of discussion gave many proofs of the necessity for home and Church school co-operation, together with some valuable suggestions for such efforts.

Parents and teachers from various parishes told of their experiences and plans, and the following is a summary of their findings.

From the parents' point of view:

1. Feel the need of group meetings for parents to learn how they can co-operate with the Church school.
2. Welcome calls by teachers.
3. Would like to know what their child is to study during the year.
4. Need help in holding interest of older boys and girls, must depend on teacher to make work more vital.
5. Wish more teachers would attend training classes.
6. See need of Church school committees with parent representatives.
7. Favor parent-teacher teas, meetings, grade groups.
8. Wish teachers would make home work assignments clearer.

From the teachers' point of view:

1. Home co-operation essential to Church school work.
2. Teachers should do more visiting.
3. Teachers should explain aims, plans and materials to parents.
4. More parent-teacher organization needed.
5. Church schools should invite parents to special occasions, services, pageants, exhibitions of work, parties, visitors' day.
6. Use parents in planning work, as hostesses, mothers' council.
7. Help parents to feel your interest in their child and that you are working together for his growth.
8. Have class for parents.
9. Have suitable books available and encourage reading by parents.

One mother, who is the parent representative on her Church School Executive Committee, told of a worthwhile series of conferences for parents held in her parish. On three Sundays a group of fathers and mothers met at the same hour as the Church School session and discussed "Children's Ideas of God."

It was decided to hold the next Church School Leaders' Conference on Thursday afternoon, February 2nd, on a subject which will help in the proper promotion of the 1933 Lenten Offering.

ARRANGE 1933 RELIGIOUS EDUCATIONAL PROGRAM

The Department of Religious Education has made out a most ambitious program for itself for the year 1933. The program shows the Department believes its task to be to give the Diocese the new and best ideas, principles, methods and materials for the religious education of children, young people and adults.

The department plans that the work is to be carried out through the Commissions, i. e., Adult, Church School, Young People, Student and Teacher Training.

Besides what might be termed as routine business, such as promotion of the Lenten Offering, the Normal School, Student-Pastor contacts, etc., the various Commissions have set themselves to studying some problems that are facing our parishes. The Young People's Commission will make a study of worship in the Fellowship meetings, and materials for discussion groups. The Church School Commission will study how to develop parent co-operation, and the Senior High Department. The Teacher Training group will be ready to recommend books for teachers' home study, etc.

SWARTHMORE STUDENTS OFFICIATE AT SERVICES

A Special Christmas Service, arranged by the students of the college, was held at Trinity Church, Swarthmore, on Sunday morning, December 18. Dr. Everett L. Hunt, Acting Dean of Men, and Clifford E. Maser, an honor student, sang a duet, and the Lessons were read by S. Dean Caldwell, a member of the Varsity soccer team, and Margaret O. Cresson, captain of the girls' hockey team. The Crucifer was Robert Bell, President of last year's Freshman class, and preceding the sermon by the rector a brief address was made by Thomas G. Casey, an honor student and member of the track team. The committee in charge included David Brearley, an honor student and Treasurer of the Sunday School; William Yarnall, a member of the Varsity football team; William Hickman, a member of the "J. V." soccer team; Ethan Allen Nevin, a student-teacher in the Sunday School, and Richard L. Bigelow, Jr., a member of the Servers' Guild.

These students are all active in the Young Peoples' Discussion Group, of which Clifford E. Maser is President. Fifty attended a supper in the Parish House on Sunday, December 11, which was followed by a meeting addressed by the Hon. J. Henry Scattergood, Assistant Commissioner of Indian Affairs.

CHURCH NORMAL SCHOOL REOPENS JANUARY 5

The second semester of the Diocesan Church Normal School, will begin Thursday, January 5, continuing for ten consecutive Thursday evenings. As usual, the sessions will be held in the Church House. Courses announced are as follows:

First Period, 5.15 to 6.05: "Program of the National Church," Leader, Mrs. John E. Hill; "Christianity in Human History" (also included in second period), Leader, Rev. H. M. Stuckert; "Drama Workshop," Leader, Miss Mary Simms; "The Primary Age, Methods and Materials," Leader, Mrs. John Loman.

Second Period, 7 to 7.50: "Outline of the Prayer Book," Leader, Rev. Henry Stuart Paynter; "Advanced Pedagogy" (also included in third period), Leader, Miss Helen M. O'Neill; "Life of Christ," Leader, Rev. T. Leslie Gossling.

Third Period, 7.55 to 8.45: "A Study of the Pupil," Leader, Miss Nellie P. Ferry; "Church Teaching," Leader, Rev. H. L. Johnson.

In addition there will be a course on Altar Guild Work under the auspices of the Diocesan Altar Guild.

Complete and more detailed information may be obtained at the office of the Department of Religious Education, in the Church House.

LAYMEN'S GROUP ARRANGES FOR DOCTRINAL LECTURES AT ST. CLEMENT'S CHURCH

A series of Doctrinal Lectures will be given on Monday nights, in January, at St. Clement's Church, by outstanding clergy on "The Five Lesser Sacraments." Admission will be by ticket, which may be obtained on application to a Rector or from St. Clement's. The lectures are being given under the auspices of the Laymen's Union for the Maintenance and Defense of Catholic Principles. The schedule follows:

January 2: "The Sacramental Principle and Confirmation," Rev. Frank Gavin, Professor Ecclesiastical History, General Theological Seminary.

January 9: "The Sacrament of Penance," Rev. John Rathbone Oliver, Associate History of Medicine, Johns Hopkins University.

January 16: "The Sacrament of Holy Orders," Rev. William Pitt McCune, Rector St. Ignatius Church, New York.

January 23: "The Sacrament of Holy Matrimony," Rev. Granville Mercer Williams, Rector Church of St. Mary the Virgin, New York.

January 30: "Holy Unction and a Review of the Sacraments," Rev. Leicester C. Lewis, Rector St. Martin-in-the-Fields, Chestnut Hill.

An Aid to the Church in Character Building

By the Rev. Francis M. Wetherill

Grand Commander of Knights of St. John

The Warden of Sing Sing states in the September issue of one of our most widely read magazines, a cause for the failure of modern education. This is the lack of education to link learning with every-day performance of duty. From the carelessness to tie up pupils to responsibility and social control rise our criminal classes.

Here is a remedy: Fraternal obligations. By that I mean the responsibilities and pleasures of societies of like-minded young men in friendly organizations. These bind the members as brothers in mutual helpfulness.

Girls as well are included, if not specifically mentioned in what I may say. A careful review of ecclesiastical guilds reveals that there are over five times as many sororities and friendlies and female benevolent societies as there are clubs for men. So our emphasis in this scheme to promote character organizations is largely on the male side of the equasion. Here the need is more evident.

Men's organizations abound, as we see advertised, under the names of various wild animals: Elk, deer, moose, eagles, etc. To join these costs money. To keep in them involves still more money and, if charges recently made in court are true, in immense profits to organizers. So the costs are, with many young men, prohibitive. The remedy for social mal-adjustment is too expensive for those who most require it. Young men who are learning a trade, or in night school, can simply not afford these things which would work for their moral and social welfare.

There is a difficult age of adolescence when the lad is too old to take an interest in scouting, or a poor man's boys' club. He is not old enough to join a lodge or union. Still too young and callow to be seriously taken up with settling down in marriage, he is at the prey of every cheap and passing excitement.

He drifts off from the Sunday School. Too seldom can he adjust himself in the worship and activity of the church. Within its sombre walls he finds few with whom to fraternize. After the American fashion he is educated. With his writing he forges checks. With his mathematics he adds up one scheme after another to plunder and rapine. Our bandits average in age about nineteen or less. If a young man is without strong family discipline and social obligations his outlook morally today is alarming.

Character signifies an impress, a stamp, a figure carved out. We can put the mark of social morality on impressionable lads only in so far as social contacts of an idealist sort are pressed upon them.

Here the church has a marvelous opportunity to supplement the mental training of public and parochial schools. The Episcopal Church is doing this by means of the Knights of Saint John, a fraternity for young men of the Episcopal Church.

This fraternity makes use of the things the young man likes to do: Hobbies, nature and outdoor life, athletics, special studies, religious and social affiliations. Out of these he is led to choose what he can do well, and to do it well with others of his own group. If he comes from a poor home he is not excluded as we noted above. He feels that he belongs; some one cares. He is rewarded and given merits for what he does acceptably. This inspires him. It educates him in character. That is to say, it draws out the best which is in him in helping, entertaining, and teaming in with others.

The obligations he assumes are none other than to live a right life, no silly nor mystic degrees. The whole thing is based on St. John's adventurous career in a life patterned after the Saviour.

Having had the happy experience of founding this fraternity and seeing it grow vigorous and do good in saving the lives and characters of those within it, I naturally use it for an example of what fraternal organizations can do.

As much, and more, has been done by our college frats to adjust young men to their new social environment away from home. While there has been just criticism of those boys who are out for what a wild lot call a good time, and nothing more, still, to give a lad the companionship of the right sort is a mighty factor in constructing character.

It is all very well to preach to a boy to be good. Giving him the pleasure of rivalry and friendships in the doing of it is conducive to better character. To travel the road of the stepping stones of character is a pretty hard task in the darkness of being hard up, or away from companions, or rich and tempted, or poor and starving with a hungry heart. But to hear one say: "Come with us, be our brother, and we will be yours. We have found the secret of success in God's word. Let us tell it to you. We give you the right hand of fellowship because you want to be upright, clean and decent. Our gang wants you. We are your pal. Christian knighthood is our goal."

KNIGHTS OF SAINT JOHN ORGANIZE NEW CHAPTERS

New Chapters of the Knights of St. John have been organized at the Chapel of the Mediator and at St. Andrew's Church in West Philadelphia, according to an announcement made from the fraternity's headquarters in this city. Plans also are under way, it was announced, for instituting Chapters at St. Luke, Bustleton, and at the Resurrection, Mayfair. Rectors in ten other parishes are reported to be considering the forming of Chapters.

The organization, which is nationwide in its scope, is a fraternity for young men and boys of the Episcopal Church, with its headquarters at 3012 West Coulter Street, Germantown. The Rev. Francis M. Wetherill, formerly rector of St. John's Baptist Church, Germantown, is Grand Commander and Chaplain. The Rev. John R. Hart has recently been added to the Grand Council of the fraternity, and the organization has as its Field Secretary, Richard T. Viguers, of this city. A new publication on "How to Start a Chapter" has just been issued for those who desire information. This and any other information which may be desired relating to the fraternity can be obtained on application to the headquarters or upon application to Mr. Viguers at 3601 Locust Street.

SPECIAL SERVICE AT PRO-CATHEDRAL

On Sunday night, January 8, a special service will be held at the Pro-Cathedral, Broad and South Streets, in the interest of the American Church Institute for Negroes. The Rev. Robt. W. Patton, D.D., Director of the said Church Institute, has been invited to speak. All the colored congregations and their clergy are fostering this service, chiefly to give the Rev. Dr. Patton the opportunity to speak of the work that is being done by the Institute and to arouse the congregations to take a greater interest in the work of the Institute, and in the whole missionary work of the General Church. The music will be rendered by the Festival Choir, under the direction of Randolph Smith, Bac.Mus. of McGill University, Canada.

A cordial invitation is extended to communicants of the Diocese, especially those interested in the American Church Institute for Negroes. A special invitation is also extended to the Senior Class of students in the Philadelphia Divinity School to attend this service.

The size of our mountains of difficulty decreases as the power to surmount them increases.

The Church Club's Annual Dinner

Realization of God and application of the teachings of Christ were stressed as the solution of all social, international and problems in the world today by the Rt. Rev. Henry K. Sherrill, Bishop of Massachusetts, in his address as one of the guest speakers at the Annual Church Club Dinner on Wednesday, December 7, in the Manufacturers and Bankers Club, Broad and Walnut Streets.

Bishop Sherrill's topic was "The Church in An Age of Uncertainty." Other speakers were Bishop Taitt, who extended a greeting in behalf of the Club; the Rev. Lindsay Dewar, Canon of York Minster, whose topic was "What the Oxford Movement Has Meant for the Church of England," and Mr. Reynolds D. Brown, who discussed "Nationalism, Patriotism and Loyalty." Henry Reed Robins, President of the Church Club, was toastmaster. The music was by the quartette of the choir of St. Matthew's Church, 18th Street and Girard Avenue, under the direction of the organist, Miss Roma E. Angel. Members of the quartette were: Soprano, Mrs. Edward H. Wiegand; contralto, Mrs. Myrtle Miller; tenor, Mr. William Gebhardtsbauer; basso, Mr. Fred Flood, Jr.

Bishop Sherrill in his address said in part:

"It is impossible to estimate the changes of thought which have taken place within the past fifty years. The telescope has revealed universes unknown in former times; the microscope has shown us new areas of life. The surgeon has been busy with his knife, the chemist and the biologist have played their part. The psychiatrist has been making an investigation into the hitherto mysterious fields of human personality. Inevitably religion has been affected by this new revelation of truth. In this period the scientific method has been applied to the study of the Bible and to religious experience. Certainly as a result this cannot be described as an Age of Faith. I am doubtful if our successors will call this an Age of Reason. In reality this is an age of uncertainty. Thousands are longing for some solid ground upon which to place their feet. Tonight I wish to suggest among many possibilities, three great solid contributions of the Christian Church.

"The Christian Church testifies to the reality of the spiritual life. You cannot touch the Church in any way without coming face to face with God and with the invisible world of the spirit. This realization of God is our primary need today.

"The Christian Church challenges us to a tremendously high moral standard, not outward and legal, but inward and personal. The teachings of Christ are inescapable. Behind every social, international and personal problem there is the pressing necessity to apply these principles.

"The Christian religion and the Christian Church touch life. The cross carries us out of the atmosphere of the classroom to the reality of the dust of the roads of Palestine. There are thousands of men and women conquering temptation, bearing heavy burdens, through the power of the Christ. This is a matter of daily testimony and experience.

"Of course we welcome truth from any source, as all truth comes from God. We have, though, no right to be weak, timid Christians. There is that in Christ and so in the Christian Church which is certain. This is the faith which overcomes the world."

Canon Dewar, in his address, described the situation in the Church of England when the Oxford movement had its beginning, and said it brought back not only to the people but to the Bishops and priests as well a realization of the value of the Prayer Book's teaching. Canon Dewar also discussed the importance of religious retreats which he felt had done so much for the spiritual enrichment of the Church of England and he expressed the hope that retreats would come to be regarded as an essential aid in the enrichment of the life of the Church in the United States.

Mr. Brown, in his address, declared that the perplexities connected with the world troubles today are as old as the Book of Job, and that the lesson of not only that Book, but of all history, is that, whether to an individual or a nation, trouble may be a blessing or a curse, depending on whether it is rightly met.

He referred to a conversation Mrs. Brown recently had with a Bavarian-born mechanic in which the workman said: "We hear a good deal today about the forgotten man; I would put it that the troubles of the world today are not due so much to the forgotten man, as to the forgotten God." Asking his hearers to consider whether this statement of the mechanic is a fair statement of the attitude of our country towards the pressing problems of the day, Mr. Brown said:

"In this modern day and generation, we are familiar with the conception of independent countries each claiming, and properly claiming, allegiance from its own citizens. This entirely proper conception has, however, had superimposed upon it certain ideas which are represented by the word 'nationalism.' According to the doctrines of nationalism, a nation is constituted for the purpose of taking care of the interests of its own citizens, who owe to it an unquestioning loyalty to its policies. This modern state, according to this doctrine, is expected to stand strongly for every position which it considers desirable in the interests of its citizens, and if necessary to fight for their support.

"In the case of our own country the spirit of nationalism seems to extend even to the internal policies of the government; that is to say, there has been a certain assumption that our country is better than any other country, and that the reason it is better is because the citizens of our country have been encouraged each to fight his own battle for success in life, the underlying assumption apparently being that the community will necessarily benefit as a result of such free for all conflict. And patriotism, according to this view, seems to consist in a blind adherence to the policies of one's country, especially where they are supposed to be based upon the interests of its citizens, and quite regardless of any consideration as to whether those policies are right or wrong.

"I stand for the proposition that it is this conception of one's country that has led us astray, both with respect to its internal and external problems. Jesus said: 'Seek ye first the Kingdom of God,' and all these things shall be added unto you. Let us consider briefly what difference it would make in our country's policies if we were willing to accept and act upon this teaching of our Master.

"As to internal problems, it seems to me the acceptance of this teaching would make this important difference. The principle of our internal policy seems to have been to try to afford to each of our citizens the right to do largely as he pleases with respect to his own business affairs. This theory may have worked pretty well in a growing country, but certainly at the moment it does not look as if it worked out at all in a civilization that has reached the point of our civilization.

"Let us take an illustration. Suppose X has a small factory employing 1,000 men to turn out, let us say, brooms; suppose someone makes an invention as a result of which it is possible to produce the same number of brooms with one-half the labor. It seems to me quite clear that this invention ought to be a blessing to the whole community, who would thereby receive a sufficient

supply of brooms at a reduced amount of labor. I submit that the only reason that such an invention is not obviously a benefit, is because we have not learned how to regulate the processes of distribution so as to insure that the benefit shall be received by all. We have allowed the unfortunate 500 workmen, whose services are no longer required, to suffer.

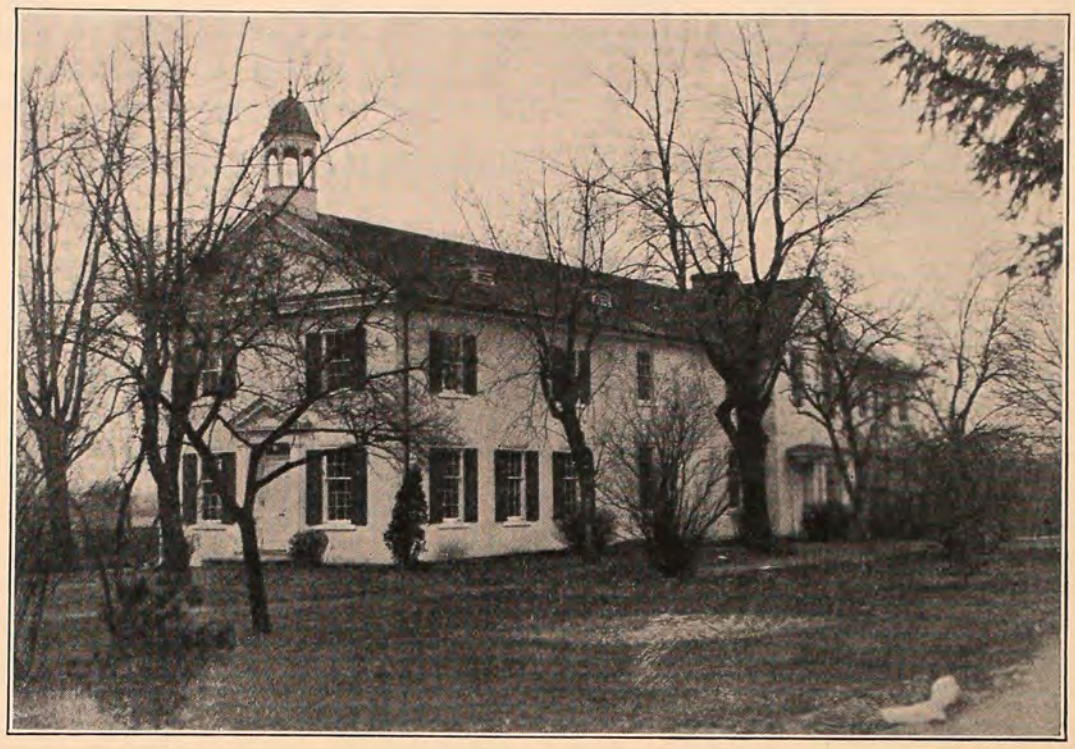
"The first principle of the new regime should be that these men should not suffer, but that on the contrary the government ought so regulate the total production of brooms, the prices for the same, the wages to be paid to employees, the length of working hours, etc., as to insure that every honest man should have a living wage. The outcome of such inventions should be that, disregarding money and wages, every member of the community should share somewhat in the additional productivity of our fields and in the additional capacity to produce our manufactured products.

"As to our external relations, the difference between the selfish policy of taking care of ourselves and the inquiry as to what is the right point of view, is strikingly illustrated at the present time in the matter of the so-called war debts. The selfish point of view is quite simple. The foreign nations owe the money and have agreed to pay it, and it is wrong to go back on one's country. The question whether it is right to enforce payment is, however, a wholly different one; we must take into consideration the problems of the debtor nations as well as our own problems. I fear that to decline to consider a possible revision of the war debt obligations may produce very serious international consequences. The question, it seems to me, is not simply whether we have the right to do it, but rather whether it is right to exercise that right, and certainly on that question there is room for real difference of opinion.

"Perhaps, after all, the lesson of these troublesome times is closely related to the teaching of our Lord. Perhaps we have reached a point in the history of the world at which, as a practical proposition, we must adopt the principle of loyalty to Jesus and His commands as the first loyalty in our lives, or a selfish world may soon be swallowed up in the troubles and wars and revolutions that it has brought about itself."

A selfish friendship soon breaks down. It takes an unselfish heart to hold a beautiful and lasting friendship, and to bear whatever strain may suddenly come upon it. A long unbroken friendship is a testimony to the character of those who sustain it.—YOUNG PEOPLE.

Fire Destroys Parish House of the Messiah, Gwynedd



The historic century old building in which the Church of the Messiah, Gwynedd, had its inception more than 80 years ago, and which some years back became the property of the church and was used as its parish house, was destroyed by a fire of undetermined origin on Tuesday night, November 29. The rector, the Rev. William C. Patterson, and Mrs. Patterson, were returning to their home from Philadelphia when they saw the flames. Mr. Patterson reached the scene in time to aid in the work of saving some of the furnishings. The property was insured, but whether the losses will be fully covered by the insurance has not been determined.

Originally a school building, the property was used by a group of Church people who met there to form a congregation that became the Church of the Messiah. Services were held there for many years until land adjoining the old building was purchased and the present Church of the Messiah was built.

In the years which followed, the old building passed through many vicissitudes. For a time it was empty and deserted. Then it became a dwelling. Eventually it was added to and incorporated as a home for children under the management of the Salvation Army. Some years later this institution was discontinued and the trustees turned the property over to the Church of the Messiah. After it had stood idle for some additional years the Messiah decided to have it remodeled to meet the needs of a parish house and to take the place of the old parish house, which was unsatisfactory.

Messrs. Roland L. Taylor, Charles E. Ingersoll and Irwin King comprised the committee in charge of the work. The former parish house was removed, and the result of improvements made brought the church and the churchyard in their proper relationship, increasing the attractiveness of the premises and equipping the parish with a splendid parish house. The building, when all the improvements were completed, contained an assembly room two stories in height, with upper and lower tiers of windows, a stage, a well-lighted guild room with fireplace, and an attractive, finely equipped kitchen with all other conveniences, in addition to a rector's study and living quarters of six rooms and bath for the sexton.

"All is of God that is, and is to be;
And God is good." Let this suffice us still,
Resting in child-like trust upon His will
Who moves to His great ends unthwarted by the ill.
—WHITTIER.

"Your hoards are great, your walls are strong,
But God is just;
The gilded chambers built by wrong
Invites the rust."

PRE-SCHOOL MATERIAL

"A Lantern to our Children" by Margaret E. Bigler is said to be the first attempt in the Episcopal Church to provide a graded series of helps for parents of pre-school children. It aims to give parents the kind of help necessary at each stage of the infant's development from birth to his entrance into the Church school.

It is published by the Morehouse Co., twenty cents a set (one year, one parent).

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

AUXILIARY ISSUES CALL FOR MEMBERS IN NEWLY FORMED SERVICE LEAGUE

That each and every Church woman in our Diocese may be given an opportunity to contribute her special "talent" through the Church is the ideal of the program of the Woman's Auxiliary. To more adequately carry out this program, the "Elizabeth P. Martin League for Service" has been formed as a subcommittee of the Diocesan Committee which, as our readers know, represents the Social Service Department of the Woman's Auxiliary.

All girls and women desirous to render some type of social service as their contribution to the general work of our Church would be eligible for membership in this Guild.

Many of our women are already engaged in such activities, and the Woman's Auxiliary and our Church as a whole would be the richer for knowing about and formally recognizing their work. Many others are capable and anxious to do such work, but do not know just where their services would be acceptable. Then there is a third group, larger even than the preceding two, which represents our "untapped" resources, so to speak—those who have not experienced the joy of the giving of themselves, mainly because no opportunity has been offered to them.

Our opportunity of today is astounding! We have our own Diocese with its thirty and more institutions offering us a widely varied field for social service—the finest field for social service offered by any Protestant division in the country, with the possible exception of the Diocese of New York. Not only, however, have we in our Church institutions, but also, at the present time, throughout the City of Philadelphia and its neighborhood, the distress and the pressure of service upon the professional social workers is overwhelming to such a point that now, as never before, not even in the flu epidemic, is volunteer help of all kinds greatly demanded and needed. Every citizen with something to give, and brains with which to think, and heart to motivate, is now called to do something active about it, and this is the channel offered to the women of the Diocese.

The aim of the "Elizabeth P. Martin League for Service" is four-fold:

1. To supply a "clearing house" for all social work rendered by our Church women (in community agencies as well as under Church auspices).
2. To acquaint itself with the various kinds of work which our Diocesan institutions are doing, with the purpose of listing the types of volunteer services which would be acceptable to them.
3. To enlist a corps of *dependable* volunteers to contribute these services.
4. To conduct a Training Class for these volunteers.

Such a class will consist of a course of lectures, six to eight, on the general subject of the Personal Qualifications and Technical Training desirable for volunteers in Social Work. The lectures will be given by experts in the field of social work. (Exact time and place will be announced later.)

All persons who desire to register for such a course, please send in their names to Mrs. William H. Jefferys at the Church House.

Our Isolated Cheered by Christmas Letter from Bishop

By Mrs. Charles Biddle

The Church League for the Isolated needs no definition in this Diocese, for we feel sure that everyone understands what it means. This statement must be qualified, however, for only those who have part in it can begin to appreciate what it does really mean. "It blesseth him that gives and him that takes."

To see the smile of welcome of deaf and dumb parents of six normal children living in a home remote from the stream of life, and to make them part of the Church School by correspondence; to have Communion with a friend on her 101st birthday; to have some old ladies from a home to tea, and let them pick flowers in one's garden; to look into the beautiful face of a blind, white-haired colored man in a hospital; to lead tired, discouraged mothers to find the only Friendship that can help them meet their family problems: these are just a few of the joys that visiting and correspondence bring.

There are many in the Diocese, clergy and lay, who have been doing just this work, and we will be very grateful to them for their help in showing us how to do it better.

At Christmas an added joy was given to our correspondents by a beautiful, understanding letter from Bishop Taitt, each one signed with his own hand—more than 450 of them. This, we feel, we must share with everyone, and so we print it here.

"Christmas, 1932.

"We are approaching a festival that is sometimes called 'Humanity's feast.' Everyone is happy at Christmas, and everyone tries to make everyone else happy on that great and blessed day.

"In Norway, they put shocks of wheat up in the trees to make even the birds happier at Christmas. I want you to know that I am thinking of you. You may be unable to go to the Church of God and express your joy to him in worship; you may be suffering pain or loss so that you cannot do what you would like to do; friends whom you have loved may be no longer with you; the crackling joy of children's voices may not fill your home as in days of yore; but the great fact, 'God so loved the world that he gave His only begotten Son,' can give you a joy that nothing can take away.

"Try on Christmas Day to make some one happy. The greatest gift we can make is the gift of ourselves. Let us dedicate ourselves that day to brightening others' lives, and by smiles, kindliness, loving words, and sympathy to bring happiness and cheer to others. So shall our own lives be happy. God bless you one and all.

"Sincerely your Bishop and friend,

Francis M. Taitt

With this went the Bible Readings for the Church Year from the National Council, a Quaker Calendar, a personal letter, and this special Christmas poem:

A Christmas Wish

A Happy Christmas, a bright New Year,
Is the Wish we send today.
God's help to strengthen, His light to cheer
And His love to guide your way:
A thankful heart for the days gone by,
More faith for the days to be,
To face the strife, though you know not why,
To trust though you cannot see;
A life to be spent for the lives around,
A love which is strong and true,
Through the Christmas joy which you have found,
And the love which came to you.

—A. R. G.

THE CALL FROM CHINA

The Epiphany Normal Class will be held in Rooms 12 or 21, in the Church House, on six Wednesdays, from two o'clock to three-thirty.

1. January 11: "Why China Needs Us Now," Mrs. James F. Bullitt.
2. January 18: "China's Renaissance," Mrs. Henry Dillard.
3. January 25: "The Social and Economic Conditions in China," Mrs. Howard W. Fulweiler.
4. February 1: "Educating a Fifth of the World," Mrs. A. Basil Lyons.
5. February 8th: "China's Inheritance," Mrs. Frank Bonynge.
6. February 15: "As the Church Looks to Young China," Mrs. Charles Hunsicker.

Are you planning a class in your parish? Is there any one in your Auxiliary who will lead a class on the North American Indian or China? Please notify Mrs. James F. Bullitt, who is ready to talk with anyone on Wednesdays at the Church House.

SUPPLY DEPARTMENT

Now that we are starting the New Year, we want to remind you of the sewing which we need this winter. We are asked for a large number of garments, and they are all cut and ready for you to sew, at very much reduced prices.

ADELINE P. PAUL.

DIOCESAN COMMITTEE

The Rev. N. B. Groton, Rector of St. Thomas' Church, Whitemarsh, will tell us of the Rural Missions of the Diocese at the next Diocesan Committee Meeting on Wednesday, January 4, at 10.30 A. M., in Holy Trinity Parish House.

INDIANS' HOPE COMMITTEE

The speaker for the January meeting of the Indians' Hope Committee, to be held on January 25, at 11 A. M., will be the Rev. A. Abbott Hastings, formerly of Ethete, Wyoming.

FOREIGN COMMITTEE

Dr. John W. Wood, Executive Secretary of the National Department of Missions, will speak at the Foreign Committee meeting on January 18 about the recent hurricane in the West Indies and the damage to the churches in Cuba. Pennsylvania people are especially interested in the Rev. and Mrs. Frank Persons working in La Gloria, Camaguey, Cuba, as their Church and rectory were completely demolished, and as the whole congregation is suffering it will not be possible to collect money for the rebuilding from the native people.

"THE WHOLE TOWN'S TALKING"

A comedy in three acts by Grant Mitchell

Will be presented in the PARISH HOUSE, CHAPEL OF THE MEDIATOR, 51st and Spruce Streets, under the auspices of the Junior Woman's Auxiliary of the Diocese.

Thursday, January 26, 8.15 P. M.

Entire proceeds to be given to the Woman's Auxiliary Committee for Relief of Unemployment.

Tickets, 50 Cents **Get Yours Early**

Tickets may be obtained from members of the Junior Auxiliary or the Supply Bureau of the Woman's Auxiliary, in the Church House, 202 S. 19th St., Phila.

JUNIOR WOMAN'S AUXILIARY

The Junior Woman's Auxiliary Executive meeting in December was a very encouraging meeting, as the attendance definitely showed an increase in delegates from the Branches. Also, ten written monthly reports show (with the exception of one or two branches) that all groups are active this winter in auxiliary work. The Branches are contributing to our treasury each month, giving a tenth of the money in their treasuries and specifying whether it is to be applied to Quota or Specials. In addition, groups are interested in social service work through their parishes, such as Red Cross work, baskets and boxes for Christmas, sewing layettes, knitting, and in some cases contributing sums of money.

RED CROSS

It is the most natural thing that as Church women we should respond to the call for making garments for the poor and needy of our own community. Surely there is nothing that could come before this. There are many groups taking these garments which are cut and given to us by the Red Cross.

As Chairman of the group of the Episcopal Church I urge you to do your part.

Every Wednesday a new supply of garments is taken to the supply room at the Church House. Out of 500,000 garments only about 5,000 have been returned made and ready for distribution. If you cannot sew, maybe you would send some money to Miss Dickson, at the Unemployment Bureau at the Church House, 202 S. 19th Street, and the work will be given to women with families whose husbands have no job. They are paid a small price and by the finished piece, and are so thankful for the work. This is accomplishing two things—helping the unemployed, and clothing the needy. Have some share in this—you are needed.

ANNA MORRIS, *Chairman.*

CHURCH TRAINING SCHOOL

The Church Training and Deaconess House has just issued, instead of its forty-second annual report, a small folder which indicates that the school is still proving its worth. The present enrollment is twenty students representing fourteen Dioceses, including one student from the Diocese of Pennsylvania. Three Dioceses other than Pennsylvania are assisting young women to secure their training.

Of 447 women who have studied at this training school since its establishment in 1891, over two hundred have gone to mission fields, far and near, while others have taken up work in Dioceses and parishes or have entered other fields of usefulness. Eighty-one have become Deaconesses.

On Friday afternoon, January 6, Epiphany, there will be a tea at the school, 708 Spruce Street, for officers and other representatives of the Woman's Auxiliary. The Diocese may well be proud of this institution which has sent so many women into the Church's work. The Managers of the house are eager to have it better known throughout the Diocese. Visitors will be welcomed at the school at any time, or a speaker will be sent to parishes to tell of the training. Donations of food, house linens, books, periodicals, or other articles will be gratefully received.

WHO NEEDS THIS

Any Parish or Mission in need of a Brass Cross for its Altar can obtain one by communicating with Dr. Greville Haslam, Headmaster of the Episcopal Academy, City Line and Berwick Road, Overbrook.

CHURCH RURAL CENTER AMONG CHINA'S FARMERS IS SHOWING RESULTS

Interest of the Church in China's rural people, who constitute more than eighty per cent of the entire population, was given tangible expression recently in the establishment of a rural experimental center at Hai K'Ou Chou, near Anking. Mr. Chin Pu T'ing, with the approval of Bishop Huntingdon, organized a small experimental center in a neighborhood where there already were a few Christian farmers. A year later the project was moved to Hai K'ou Chou, a triangular island formed by two branches of the Wan River and the Yangtze, at a point about two miles above the west suburb of Anking.

The Hai K'ou Chou enterprise seeks to try out and to make known by demonstration improved seed and cultivation methods which are within the means of small farmers. It conducts night schools for older children and adults. It makes a special effort to reform harmful customs in the old festivals which are still popular in the country. With the assistance of St. James Hospital, it offers a clinical service and gives instruction in personal hygiene and sanitation. Everything which this rural center does is motivated by the spirit of Christ, and an effort is made to adapt definitely evangelistic work to the special character and needs of the community served.

The Hai K'ou Chou demonstration has already transformed a dismal and dreary stretch of bleak and desert-like land into flourishing fields of growing crops. The Diocese of Anking, where the enterprise is going on, is but one of the eleven dioceses of the Chung Hua Sheng Kung Hui, or Holy Catholic Church of China, through which the American, Canadian and English branches of the Anglican Communion carry on their Mission in China. These, together with one Missionary District, cover the whole of China, and in the twenty years since the organization was effected the number of baptized Christians has grown by fifty per cent from 42,000 to 62,000, and the number of Chinese clergy have increased still more rapidly, from 108 to 249.

Appointments for January and February

Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, will be in the Diocese during the month of February to help Bishop Taitt with the Confirmations.

January 1.—First Sunday after Christmas Day.
A. M.—Holmesburg, Emmanuel.
P. M.—Rhawnhurst, Ascension.
Evg.—Phila., St. John Free.

January 4.—Wednesday.
Evg.—Branchtown, House of Prayer.

January 6.—The Epiphany (Friday).
Evg.—Bridesburg, St. Stephen.

January 8.—First Sunday after Epiphany.
A. M.—Chestnut Hill, St. Paul.
P. M.—Manayunk, St. Mary.
Evg.—Tacony, Holy Innocents.

January 11.—Wednesday.
Evg.—Manayunk, St. David.

January 13.—Friday.
Evg.—Germantown, Nativity.

January 15.—Second Sunday after Epiphany.
A. M.—Meadwobrook, Huntingdon Valley Chapel.
P. M.—Ambler, Trinity.
Evg.—Germantown, St. John Baptist.

January 18.—Wednesday.
Evg.—Solebury, Trinity.

January 20.—Friday.
Evg.—Crescentville, All Saints.

January 22.—Third Sunday after Epiphany.
A. M.—Chestnut Hill, St. Martin.
P. M.—Phila., All Souls.
Evg.—Franklinville, Christ.

January 25.—Wednesday.
Evg.—Phila., Annunciation.

January 29.—Fourth Sunday after Epiphany.
A. M.—Oxford, Trinity.
P. M.—Cheltenham, St. Aidan.
Evg.—Venango, St. George.

February 1.—Wednesday.
Evg.—Francisville, St. Matthew, the Bishop.

February 2.—Thursday.
Evg.—Phila., St. Mary Chapel, Visiting Bishop.

February 3.—Friday.
Evg.—Oak Lane, St. Martin, the Bishop.
Evg.—Phila., St. Thomas, Visiting Bishop.

February 5.—Fifth Sunday after Epiphany.
A. M.—Germantown, Good Shepherd, the Bishop.
A. M.—Richmond, St. George, Visiting Bishop.
Evg.—Phila., Messiah, the Bishop.
Evg.—Kensington, St. Luke, Visiting Bishop.

February 8.—Wednesday.
Evg.—Somerton, St. Andrew, Visiting Bishop.

February 10.—Friday.
Evg.—Kensington, Emmanuel, the Bishop.
Evg.—Phila., St. Gabriel, Visiting Bishop.

February 12.—Septuagesima Sunday.
A. M.—Mt. Airy, Grace, the Bishop.
A. M.—Frankford, St. Mark, Visiting Bishop.
P. M.—West Phila., St. Andrew, the Bishop.
Evg.—West Phila., St. George, the Bishop.
Evg.—Phila., St. Nathanael, Visiting Bishop.

February 15.—Wednesday.
Evg.—Mayfair, Resurrection, Visiting Bishop.

February 17.—Friday.
Evg.—Phila., St. Bartholomew, Visiting Bishop.

February 19.—Sexagesima Sunday.
A. M.—Wissinoming, St. Bartholomew, Visiting Bishop.
P. M.—Phila., Holy Trinity Chapel, Visiting Bishop.
Evg.—Bustleton, St. Luke, Visiting Bishop.

February 24.—Friday.
Evg.—Phila., Transfiguration Mission, Visiting Biship.

February 26.—Quinquagesima Sunday.
A. M.—Phila., Advocate, the Bishop.
A. M.—Phila., St. James, Visiting Bishop.
P. M.—Elmwood. St. Cyprian, Visiting Bishop.
Evg.—Phila., St. Simeon, the Bishop.
Evg.—Phila., Cruxifixion, Visiting Bishop.

BISHOP ROWE BEGINS 38TH YEAR EPISCOPATE IN THE ALASKAN FIELD

On November 30, the Rt. Rev. Peter Trimble Rowe celebrated his 37th Anniversary as Bishop of Alaska. At seventy-six, still going strong, he has given practically half of his life to the service of the Church and his fellow men in the Arctic wastes.

Bishop Rowe has traversed times innumerable the 70,000 square miles of Alaskan area—in summer in his famous launch, The Pelican; in winter trudging behind a dog team, breasting ninety-mile gales in a temperature 80 degrees below, taking his rest in a snow drift, building churches, schools, hospitals, endearing himself to trappers, miners, lumberjacks, rivermen, white and Esquimaux alike, who hold "Bishop Pete" in the veneration born of close kinship through sharing the common lot.

Under Bishop Rowe's administration the Church has multiplied three-fold in Alaska. It is not too much to say that through his practical achievements, plus the strength of his personality, he has been a potent factor in promoting the civilization which Alaska has attained.

The Girls Friendly Society in Mission Service

With the coming of the new year, and the January issue of the G. F. S. Record, always devoted to the special object of mission study for the year, it is well to remember how useful this number of the magazine is to branches of the Woman's Auxiliary and other study groups, as well as to the G. F. S. membership itself. China will be a thrilling source of study and work during 1933, and the Record comes out in gay Chinese colors, and filled from cover to cover with fascinating articles. Orders for copies can, of course, be sent to the G. F. S. office in the Church House, Room 35, and they will receive prompt attention.

The special national object of money-giving for 1933 is the House of the Merciful Saviour, Wuchang, China. $2,000 has been promised and $700 already paid in by various branches throughout the country. The Pennsylvania organization will do its share, as it has done in the past. For the national money objects of the preceding five years the branches in this Diocese have given $779.20, thus contributing to the more than $16,000 raised in that time by the G. F. S. U. S. A. for Voorhees School, Denmark, S. C.; St. Mark's Hospital, Cape Palmas, Liberia; St. Andrew's Industrial Building, Mayaguez, Porto Rico; All Saints' Mission, Hillsboro, Oregon, and St. Augustine's Mission, Kohala, Hawaii.

Another missionary project of great interest to the G. F. S. is All Saints' School, Bontoc, Philippine Islands, where, as a "special," twenty-three scholarships are carried by G. F. S. branches, thus supporting fifty per cent of the pupils. Indeed, Deaconess Shaw is frank to say that without the G. F. S. the school would be closed. The local society gives six of these scholarships at present, and has contributed more than $2,000 to this purpose since 1927 alone.

The box work, always done through the Supply Bureau, during Lent, reaches a five-year total of 6906 garments, with a valuation exceeding $5,000. Added to the amazing amount of gifts reported by the branches to Parish, Diocese, and other phases of the national church work, a recent survey of records for five years past shows the huge sum of $28,471.52 given by the members in this Diocese to many and varied missionary projects at home and abroad. It is worth-while, perhaps, from time to time, to give light to figures such as these, which are ordinarily buried in reports and files.

Germantown District

The Parish House of St. Luke's, Germantown, was full of the spirit of friendliness on Monday evening, December 5, when some 270 members of the G. F. S. assembled for the district's Annual Neighborhood Conference.

St. Luke's Branch prepared an excellent supper after which the Rector, Rev. Wallace E. Conkling, extended the welcome of the Parish to the Conference.

Geraldine Chayspan

A Senior Members Girls Friendly Club Scholarship brought this girl from savagery to a life of Christian service.

During the recreation hour guests visited the beautiful Church edifice or enjoyed the exhibition of hobbies shown in the Parish House—and what different things G. F. S. members like to do—all sorts of dolls were displayed, many kinds of needlework, some clever and individual Christmas and greeting cards, souvenir silver spoons, and several other interesting pastimes were indicated by the displays.

Mrs. Malcolm E. Peabody, Vice-President of the District, presided at the Conference. The opening service was conducted by a member of St. Paul's, Chestnut Hill, Branch. Miss Leach, member of Trinity, Oxford, Branch, gave an enlightening story of the work which Deaconess Shaw is doing at Bontoc, Philippine Islands, in which the G. F. S. is vitally interested. Miss Sarah Clifton, of Christ Church Branch, told of the work at St. Anne's Convalescent Home, Wuchang, China, which receives the national G. F. S. money contribution this year.

Mrs. C. Wm. Spiess, Diocesan President, stressed the importance of the G. F. S. works for others, specially mentioning the Christmas efforts of the Society at the Philadelphia General Hospital and the Seamen's Institute.

A short play was given by St. Michael's Branch and a spirited singing contest was engaged in by four Branches, the judges, Mrs. D. D. Wood and Mrs. Haines, announcing a tie between Calvary and St. Michael's Branches.

—

North Philadelphia

St. Ambrose Branch was hostess to the North District Neighborhood Conference, which was held December 9. Rev. Robert Hubbs extended a very genial welcome on the part of the Parish. The District Vice-President, Mrs. Percy G. Hall, presided.

"The Way of Fellowship" was the theme of the Devotional Service, prepared by Deaconess A. Grace Cox and Muriel Townsend, of St. Simeon's Branch. Miss Townsend conducted the service.

The roll call showed 159 members present, representing nine Branches, in addition to various guests. Interesting displays of Bontoc School handwork, Chinese mission study materials, G. F. S. publications, and Christmas cards were exhibited. Sarah Appleton, Christ Church, Franklinville, presented the new National Money object. The Cape May Younger Members' Conference was very ably described by Evelyn Phipps, St. Paul's, Aramingo.

The Diocesan President, Mrs. C. Wm. Spiess, laid emphasis on service to others as a means of finding happiness and contentment during the present winter. She suggested the repetition of entertainments of the Seamen's Church Institute as a very definite piece of service.

(Continued on next page, col. 3)

CHURCH TRAINING SCHOOL

(Church Training and Deaconess House)

Diocese of Pennsylvania

offers a two-year course preparing women for Foreign, Domestic or City Mission Work, Religious Education Leadership, Christian Social Service, Parish Work or for The Order of Deaconess.

For detailed information apply to

MISS ETHEL M. SPRINGER, Dean

708 SPRUCE ST. PHILADELPHIA, PA

It's a pleasant life

AT CHALFONTE-HADDON HALL. Carefree and comfortable. Everything at hand, nothing is urgent. One pleasant day follows another. A ride on the beach, perhaps — or in a rolling chair. A game of squash. A little browsing in the library. Shuffleboard or ping-pong. Golf. Long hours in the sun on the Ocean Deck with the sea at your feet. Bridge and music in the evening.

The ocean air puts zest in the game of relaxation. . . . Whipping appetites to an even keener appreciation of the Chalfonte-Haddon Hall cuisine. Assuring deep, untroubled sleep at night. You'll find your stay at Chalfonte or Haddon Hall a healthful and a pleasant

interlude. We will be glad to send you detailed information. *Lowest rates in years.*

AMERICAN AND EUROPEAN PLANS

CHALFONTE-HADDON HALL

ATLANTIC CITY

LEEDS AND LIPPINCOTT COMPANY

BLACK AND WHITE SHOP

First Showing of Fall Millinery

Paris decrees the Bow Hat for Fall. The highest achievement of the designer's art is represented in the smart distinction in these models by Reboux, Lewis, Maria Guy, Rose Descat, Lanvin.

(Don't fail to visit the Budget Shop now featuring hats from $8.00 up.)

I. W. MULREADY

125 SOUTH SIXTEENTH STREET

(Continued from preceding page)

Miss Frances Arnold, National Field Secretary, the speaker of the evening, brought to every member present a new vision of the deeper meaning of the Society. She drew an analogy between the day in which we live and the time when the Society was founded in England, making us realize that the same underlying principle of steadfastness runs through every Branch, whether the large city Branch, a tiny one on the Arizona desert or in the Virginian mountains, or the foreign-born groups.

After the business and addresses an inter-Branch Song Contest was conducted. The trophy, a silver cup, was awarded to the Branch from Christ Church, Franklinville. This was the second contest in the North District, the cup having been held last year by the Free Church of St. John.

Candidates' Mission Service

In connection with the mission work of the Girls' Friendly Society, and in particular with regard to the present year's work for the House of the Merciful Saviour, Wuchang, China, Sister Ursala, from that House, will address the Annual Candidates Mission Service at Old Christ Church, on January 28, at 3 P. M. G. F. S. members and anyone interested in work in China are cordially invited to attend.

CHURCHES ASKED TO AID IN PORTO RICO RELIEF

On behalf of the Porto Rico children suffering as a result of the destructive hurricane which swept over that island possession of the United States, the following message has been sent to all Churches and Sunday Schools by Porto Rico church leaders whose names are appended.

"The recent hurricane which swept the northern part of Puerto Rico has left all that region in a condition many times more critical than existing previous to the storm. People who had little before, now have nothing. Many who were exerting all their power to keep their children in school previously, now find it impossible to continue supporting them. Aid in providing children a noon meal is needed, since many families have lost all they had.

Charles B. Colmore, Bishop, Protestant Episcopal Church; James A. McAllister, President, The Theological Seminary; G. A. Riggs, Baptist General Missionary; Florencio Saez, President, United Evangelical Church (Congregational, Christian and United Brethren); B. R. Campbell, Methodist District Superintendent; V. C. Carpenter, Disciples District Superintendent, and Abelardo M. Diaz Morales, Editor, "Puerto Rico Evangelical."

In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

REV. AMOS GODDARD

The Clerical Brotherhood of the Diocese of Pennsylvania wishes to place on record the loss through death on Sunday, November 13, 1932, of the Rev. Amos Goddard, late rector of St., Luke's, Newtown, for the past three and a half years, and priest-in-charge of St. Wilfrid's Mission, Dolington. The Rev. Amos Goddard had spent twenty-five years of his ministry as a missionary in China, returning to his native state only because of the internal upheaval in China. At the time of his death he was still canonically connected with the Missionary District of Anking, fondly hoping to return to China when conditions would permit. As a missionary on furlough in time past, he was a familiar figure as a speaker at missionary gatherings.

His death came suddenly, as a soldier of Christ in action. He was stricken on a country lane while gathering children for the Church School of the Dolington mission, dying within a few hours thereafter. His missionary zeal and patient leadership will be missed in Newtown and vicinity.

Be it resolved that a copy of this minute be spread upon the records of this Brotherhood and a copy published in the CHURCH NEWS of the Diocese of Pennsylvania. Also, that a copy be sent, together with our heartfelt sympathy, to his widow and family.

(Signed) WALDO D. PARKER,
J. WESLEY TWELVES,
W. W. WILLIAMS.

REV. GODWIN R. PIERCE

Godwin Raymond Pierce, rector of the Church of St. John Chrysostom, entered into the Higher Life on November 13, 1932.

Fr. Pierce was born in Philadelphia in 1885 and received his early education at George Washington University. He studied to be an electrical engineer and was connected with the General Electric Company at Schenectady. He served as an officer in the Engineer Corps during the World War, and later returned to the General Electric Company.

Deciding to study for Holy Orders, he prepared privately, was made a Deacon by Bishop Oldham in 1928, and ordained to the Priesthood the year following. He served as curate at Christ Church, Balston Spa, New York; at St. George's, Utica, and at St. John's, Norristown. In 1930 he was elected rector of St. John's Chrysostom, which parish he served until his entrance into life eternal.

He was a man of highest integrity, who valued his Priesthood above all else on earth. One who knew him intimately says, "I have never known a priest to give himself and all he possessed so unselfishly to the Church. Nothing else mattered, so long as he could daily bring souls into contact with God through the Eucharist, and in ministering to these souls in every conceivable way."

"There is no death. What seems so is transition!" God needed him for service elsewhere and "he was not, for God took him."

To his sorrowing family and friends, the Clerical Brotherhood expresses sincere sympathy.

"May he rest in peace and light perpetual shine upon him."

A. R. VAN METER,
P. SIDNEY IRWIN,
J. F. BULLITT,
Committee.

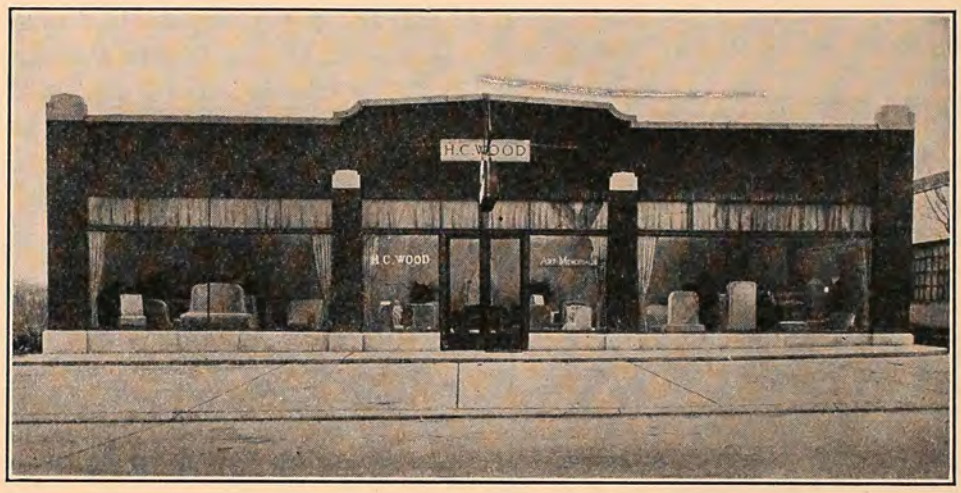
(Continued on next page)

RUKOFF

Has a beautiful collection this season of wearable—inexpensive clothes.

"Original models by 'Tempone'—made to your order for little more than ready to wear."

2042 LOCUST STREET
RITTENHOUSE 9286 PHILADELPHIA, PA.



H. C. WOOD
CEMETERY MEMORIALS
Since 1855

Manufacturing and catering to the best in Granite Monuments, erected in all local and distant cemeteries. Artistic display in our beautiful wareroom of every known design in finest grades of the best known granites. Every memorial, small to large, guaranteed everlasting. We specialize in individual work carved to your special desire. Most complete monumental workshops in the east. We solicit your call. Modern appliances and skilled artisans reduces costs to 1932 prices.

Booklet mailed on request

6400 Baltimore Avenue, Fernwood, Pa.
"At the top of the Hill."

FOLLOW THE FLAG

Frank F. Mathers
Incorporated

COAL

10th and Washington Ave.
52d below Baltimore Ave.

Walnut 1400 *Allegheny 1400*
" 9000

"KOPPERS COKE"

Established 1845, at 317-319 Walnut St.

JAMES MORONEY
205 S. Thirteenth St.
Philadelphia, Pa.

Warehouse, 1228 Chancellor St.

SACRAMENTAL WINES

OF THE FINEST QUALITY
GUARANTEED ABSOLUTELY PURE

Application forms 1412, and price list on request

FOOD PRODUCTS
BEVERAGES
TABLE AND MEDICINAL WATERS

Bell Phone: Pennypacker 7024
Keystone Phone: Race 1451

Beidler and Bookmyer, Inc.
INSURANCE
424 Walnut St., Philadelphia
Est. 1865

FOR PERFECT FITTING EYEGLASSES
DANIEL E. WESTON
41 S. EIGHTEENTH ST.
PHILADELPHIA

SUSAN RAMBO BENEDICT

It was with a sense of very great shock and very real sorrow that the members of the Woman's Auxiliary of the Diocese of Pennsylvania heard of the death of Mrs. Louis R. Benedict, and the following resolution of sympathy and appreciation was sent to her family:

"She walked with God and she was not, for God took her.

"Susan Rambo Benedict was taken on December 12 from the Mission sewing she loved, to rest with her Heavenly Father, whom she faithfully served. She inspired others to share her pride in perfect workmanship. Her meticulous care in every detail of the work of the Supply Department for twelve years has made her loss irreparable to all who were associated with her.

"Our Church is proud of the splendid ability she showed in furthering the work at Red Cross headquarters.

"Her friends in the Auxiliary cherish her memory and shall ever be inspired by the example of her untiring devotion."

REV. GODWIN R. PIERCE

At a special meeting of the vestry, Church of St. John Chrysostom, held November 21, 1932, the following resolution was adopted and ordered to be recorded:

"Resolved, That the vestry of the Church of St. John Chrysostom, 28th Street and Susquehanna Avenue, Philadelphia, Pennsylvania, records its sorrow at the death of the Reverend Godwin Raymond Pierce, who in his brief rectorship had such zeal in the care of souls and in the spread of the Catholic faith. And be it further

Resolved, That a copy of these resolutions be sent to Mr. S. Pierce with the sincere sympathy of the vestry.

LEWIS S. GIBBS,
Secretary of the Vestry.

HENRY L. KEIRE
SUCCESSOR TO
G. GERALD EVANS
ARCHITECTURAL AND ECCLESIASTICAL WOODWORK
PAINTING - DECORATION
FURNITURE - CURTAINS
DESIGNS SUBMITTED
1728 SANSOM STREET
PHILADELPHIA

ESTABLISHED 1875
AUTOMATIC CARPET CLEANING CO.
3042-44 LUDLOW STREET

Carpets and Rugs Cleaned
Oriental Rugs Our Specialty
Carpets and Rugs Washed
Carpets and Rugs Laid—Stored
Moths Destroyed in Furniture

EFFICIENT AND DEPENDABLE SERVICE SINCE 1875
All Goods Insured *EVEgreen 2408*

ART MONUMENT NOVELTY CO.
Memorials
1006 N. 4th Street
Philadelphia

Artistic Memorials at Reasonable Prices

Bell—Market 5110
Evening Calls—Waverly 4365

Branch Office at the Entrance of the Montefiore Cemetery, Fox Chase

B. ZOLOTH

Gifts—Greeting Cards
S. A. WILSON COMPANY
Printers : Engravers : Stationers
110 South Eighteenth Street
Philadelphia

Consider the Facts NOW!

Not tomorrow . . . not next week . . . not when sorrow strikes close to you . . . but NOW! Compare the established low prices and remarkable all-inclusive funerals offered a grateful public by Battersby. Here's just one example.

$200

Hardwood square solid oak casket, six handles, silk lining and pillow, outside case, embalming the body, undertaker services, paying for opening grave, blanket and handkerchief, dressing body, hearse, one limousine

Wm. H. Battersby
Broad above Westmoreland
SAGamore 2667

The Talisman

Jig-Saw Picture Puzzle

In sizes 100 to 1000 pieces

Note—These puzzles, cut by boys who are physically handicapped, represent a quality of workmanship that is comparable to any manufactured product now on the market. The patience and interest with which they attach themselves to this work insures a puzzle perfect in every detail, while the expensive prints and pictures used, makes the finished item superior to the usual commercial puzzle. Characteristic figures such as children animals, flowers, and snowflakes are used in the liberal ratio of 1 to every 10 pieces.

The Philadelphia Branch, Shut-In Society

Vocational Adjustment Service for the Handicapped

2100 Arch Street Philadelphia, Pa.

CHURCH EMBROIDERIES
Bible Markers . .
Super-Frontals

STOLES—CHOIR GOWNS—CAPS
BRASS GOODS—SILK FLAGS—BANNERS

WM. LEHMBERG & SONS, Inc.
138 N. TENTH ST., PHILADELPHIA

WHAT
A FISH HAWK TAUGHT
A CLERGYMAN

During the summer I was in a New Jersey shore city on a short vacation.

While there I read a most interesting account of a gentleman who dedicated to the "fish hawks" a large farm near the sea, protecting them in the unmolested use of the same.

This suggested an idea to me.

I was ordained to the sacred ministry more than 32 years ago. I served 25 years in the missionary field. I frequently paid house rent and pension premiums out of my small stipend.

I am now growing toward the sunset side of life without a home, which is heart-breaking to me.

I have saved but little, but am willing to pay as far as I have to pay,—to any who will let me have an old house or farm, which may mean but little to its owner but will mean a great deal to me. I am giving my best and most useful years of service in Pennsylvania. I invite investigation as to the above statements.

Address

"Fish Hawk" THE CHURCH NEWS
1016 Arch Street Philadelphia

PRIEST OF INDIAN BIRTH IS GIVEN ENTIRE CHARGE OF WORK WITH OJIBWAYS

An Ojibway Indian, the Rev. W. K. Boyle, World War veteran and one-time professional baseball player, has been given entire charge of the Church's work among his fellow-tribesmen in the northern part of Minnesota, which comprises the Diocese of Duluth. Archdeason Boyle administers one of the largest Indian fields in the country, and has been selected for his task in pursuance of the policy of the Church, wherever possible, to intrust its work among Indians to one of their own race.

Mr. Boyle is a native of Canada. Elevated to the priesthood in 1916, following his removal to the United States, he played baseball during his college days, but abandoned a career on the diamond to enter the Seabury Divinity School. Ordained a priest in 1916, his entire career has been spent among the Indians of the Diocese of Duluth, with the exception of his eighteen months' service overseas in the World War. Eloquent, zealous and tireless, he speaks both English and Ojibway, and is an authority on all matters pertaining to the life of the Ojibways of Northern Minnesota.

His work is included in the world-wide operations of the Church as are made possible by our offerings "For Others" on the red side of the weekly pledge envelopes.

NEW FAITH in an OLD WORLD

by

Rev. Lewis Sasse, II

Formerly $1.00

Now 50c

"The author's style is vigorous. . . . His chapter on 'Prayer as Power' is most inspiring. There is much that is stimulating . . . in this book."—*The Lutheran, D.A.D.*

"The preacher needs discipline; he needs the chisel and file upon his work; he is too grandiloquent and theatrical. Striving after dramatic effects he often makes himself absurd."—*Anglican Theological Review, G.C.S.*

"A small treasure chest of six chapters." —*Wilmington Every Evening.*"

"The book is not particularly timely. . . . Many of his passages border perilously on the purple."—*Southern Churchman, W. L. Ribble.*

"'Prayer as Power' should be read by every layman—especially by business men."—*Canadian Churchman.*

". . . very simple thoughts. . . . There's an odd slip at the end of the Foreword."—*Epis. Ch. S.S. Magazine.*

"Works like this are as a mirror: if an ass looks in you cannot expect an angel to look out . . . when a head and a book come into collision, and one sounds hollow, is it always the book?"—*Lichtenberger as quoted by Arthur Schopenhauer.*

MOREHOUSE PUBLISHING CO.
or at your Bookseller

CLASSIFIED

WANTED

Discarded Vestments for a Choir of Men and Boys of St. James Mission, Prospect Park. Also used Hymnals with music would be appreciated. Communicate with Rev. P. R. R. Reinhardt, Moore, Pa., or Telephone, Ridley Park 1539.

WANTED—Small rug, 6x4 feet, for Altar Steps in Chapel at Tub. Cottage, A and Luzerne Streets. Address

Mrs. Edwin M. Luckenbach
2621 North Douglass St., Phila.

BOARDING HOME WANTED

We are interested in a 19-year-old girl who has a baby boy eight months old. The girl has had one year high school education and is trainable. We are anxious to find a working home for the girl and her baby, in one of our church families, with a small remuneration.

CHURCH MISSION OF HELP

225 So. Third St., Phila.
Miss Cecil G. Mogridge, Secy.

ROOMS FOR RENT!

Two sisters on North 8th Street have several rooms they would like to rent out.

For further information please ask Miss Howland, Woman's Auxiliary office, room 37.

ROOMS

To Philadelphia Churchwoman

One room available at low rate, at Church Training School, 708 Spruce St. Address Dean Springer.

Position Wanted as Mother's Helper to assist in home, take care of children and do sewing; or as a companion to elderly person. Apply: The Church News, (A), 1016 Arch Street.

Unfurnished — Three rooms and bath. Price $40, which includes heat, gas, electricity and frigidaire. 829 S. St. Bernard St., West Phila., Pa. Private family. Tel. Bar. 0281.

COLIN DEANS
Interior Decorations

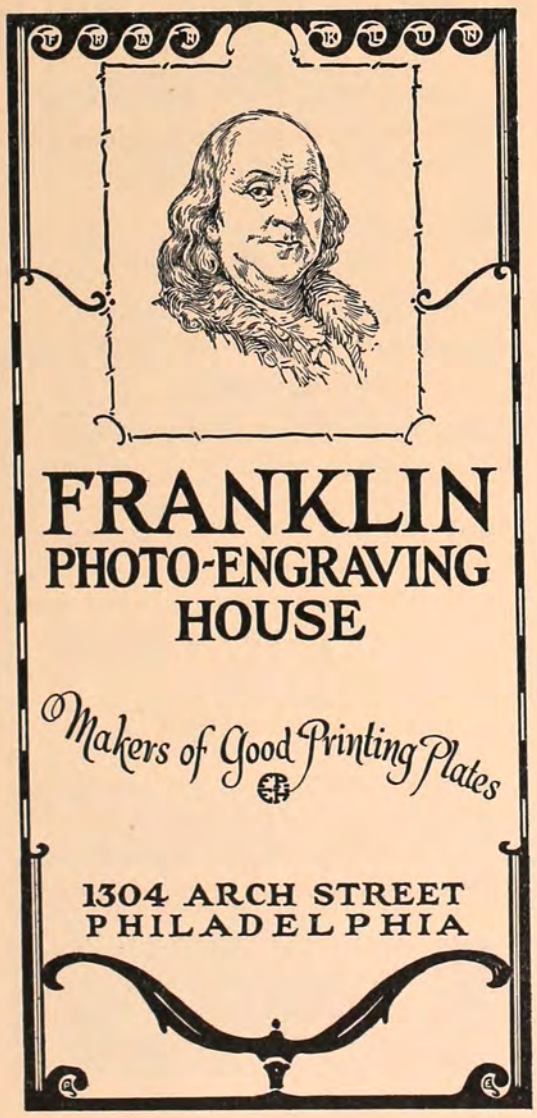
A DECORATOR is an asset in furnishing your home, because he plans for artistic effect rather than mere "selling."

The result will be characteristic of your individuality, wholly delightful, and exceedingly livable.

Our estimates are moderate. Your home will be exclusive in every detail and, in the end comparatively inexpensive.

PHONE PEN. 7483
1520 LOCUST STREET

To the
DEAFENED CHURCHMEN
That you may hear
See! Try! A Demonstration
TEUTONOPHONE
Have perfect comfort in church and home—no strain
Suite 917 Weightman Building
1524 CHESTNUT ST., PHILA.
S. L. KAMPS, Distributor
Telephone—Rittenhouse 5787



GEORGIA L. BENDER
Stoles ~ Surplices
Materials ~ Repairing
Altar Breads ~ Candles
Bellevue-Stratford Hotel
Room 348
Telephones { Pen. 6487 / Pen. 0700

Vestments Altar Linens Embroideries
Clerical Suits, Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes
Specialists in Church Vestments and Embroideries
COX SONS & VINING, Inc.
131 E. 23rd St., New York

A New Department
Vestments for Choir and Clergy
CASSOCKS
SURPLICES
STOLES
HATS
Everything required
Send for illustrated booklet
GEORGE W. JACOBS & CO.
1726 Chestnut St., Philadelphia

Philadelphia Company for Guaranteeing Mortgages
Land Title Building
Philadelphia
Our Mortgages and Mortgage Bonds are an ideal and legal investment for Trust Funds

The Quaker - Lady Tea Room
1525 Locust Street
LUNCHEON
TEA
DINNER
Dinner Conferences
PEN 9748

Bell Phone, Rittenhouse 4985
Delicious, Tasty Homemade Ice Cream
Attractive and Tasty Wedding and Birthday Cakes
Prompt Deliveries
QUALITY
CAKES
PASTRY
CANDY
OTTO H. KELLER
218 So. 20th St., Philadelphia

Delicious
Candies, Puddings, Pastry
Ice Cream
at the same old stand
E. MILTON DEXTER
(Fred Beuerle, Successor)
1218 SPRUCE STREET
PHILADELPHIA
"Quality Since 1866"
No connection with any other house in Philadelphia
Pen. 2647 *Delivery*

TOWNE HOUSE

LUNCHEON - - DINNER
Sunday Dinners 5.00 to 8 P. M.
Private Room for Parties
1725 SPRUCE STREET, PHILA., PA.
Reservations: Pennypacker 9727

The Episcopal Academy

(Founded by Bishop White January 1, 1785)

City Line and Berwick Road
Overbrook, Philadelphia

The outstanding Country Day School under Church auspices in the Nation

The Rt. Reverend Francis M. Taitt, S.T.D., Honorary President
Edward Swift Buckley, Jr., Esq., President of the Board

The Academy provides sound instruction, by modern methods, to boys of all grades from Kindergarten to College Entrance. Forty graduates of the Class of 1932 entered Amherst, Cornell, Franklin and Marshall, Harvard, Haverford, Pennsylvania, Princeton, Trinity, Wesleyan, Williams, and Yale, winning six scholarships.

Three units, Upper, Middle and Lower, each with its own complete equipment of buildings and playing fields.

Religious instruction for all grades, and direct training for the responsibilities of citizenship.

An unusually capable faculty of fifty; a splendid student-body.

For catalogue and information address,

GREVILLE HASLAM,
Headmaster.

Beaver College

A Christian College for Women

FOUNDED 1853

Unsurpassed Campus and Building.

A.B., B.S. and Mus.B. Degrees.

Liberal Arts, Science, Education, Fine Arts, Home Economics, Kinder-Garten-Primary, Commercial, Health Ed. and Music, Teachers Courses.

Moderate Rates

20 minutes to all Philadelphia advantages

Walter B. Greenway, D.D., LL.D.
President
Jenkintown, Pa.

FRIENDS' SELECT SCHOOL

FOR BOYS AND GIRLS

The Parkway and Seventeenth Street
Philadelphia

Aims to combine the wisdom and experience of the past with the best in progressive ideals and practice. All grades from Kindergarten through High School.

Catalogues on request

WALTER W. HAVILAND, Headmaster

NURSING

Children's Hospital

in New York. Sisters of St. Mary (Episcopal), 405 W. 34th Street. Accredited School of Nursing, two years and eight months. Major subject, children. Adult and maternity nursing in affiliated hospitals. Single rooms. Full maintenance and allowance. Write for booklet.

The Children of Pennsylvania

What shall be done for children who are homeless, neglected and destitute through sickness, death, vice or desertion of their parents? Someone must care for them. The CHILDREN'S AID SOCIETY of Pennsylvania, Inc., founded forty-nine years ago, is now doing this work for over 2,000 children.

The Children's Aid Society is providing individual care and protection for such children through a series of carefully selected family boarding homes. Through a staff of trained visitors and through school and church reports, the Society knows of the progress and development of each child. Special departments for the care of older boys and girls are maintained and the Society also conducts a large home finding work.

County branch offices are established at Towanda, Williamsport, Reading, Norristown, Easton, Media, Montrose, Allentown, Altoona, Chambersburg, Huntingdon, Lewistown, Bedford, Stroudsburg, Wilkes-Barre and Wellsboro. Our County Agency Department will be glad to answer questions about the organization and extension of this work in various counties in Eastern and Central Pennsylvania.

The Society receives children without restriction as to race, creed or color, caring for them with due regard to their religious faith. Surely each one will want to share the responsibility of providing for them. Homes wanted for children.

Bequests Solicited

CHILDREN'S AID SOCIETY OF PENNSYLVANIA

311 South Juniper Street - Social Service Building
Philadelphia

Member, Welfare Federation of Philadelphia

Plan Your Course

EVERY worthwhile building is planned by a competent architect before the builders start work.

Each life is worth more than the most costly skyscraper or most beautiful cathedral.

***Plan* is the advice of**

TEMPLE UNIVERSITY

BROAD AND MONTGOMERY AVE., PHILA.

Onward with Temple

The D'Ascenzo Studios
1604 Summer Street
Philadelphia

•

Church Memorials

HISTORICAL WINDOWS
Washington Memorial Chapel
Valley Forge, Pa.

CLERESTORY WINDOW
St. Thomas' P. E. Church
New York City

CHAPEL WINDOWS
Riverside Baptist Church
New York City

•

Stained Glass Windows
Mural Decorations
Mosaics, etc.

Stone Masonry and Setting of Cut Stone in St. Mary's Chapel of the Cathedral Church of Christ, Roxborough

•

JOSEPH MASHADRI
Mason Contractor

316 Gerard Avenue
Elkins Park, Pa.

Majestic 2368

HENRY LEE WILLET

Stained Glass Studio

2140 WOOD ST., PHILADELPHIA

On the Parkway
Opposite the Rodin Museum

RITtenhouse 3096

H. John Homan Chas. H. Fleming

H. JOHN HOMAN COMPANY

Building Contractors

Cherry at Eighteenth
Philadelphia, Pa.

Altar Vessels
Memorials
Church furnishings
designed and handmade by
Hollingsworth Pearce
34 South 16th St., Philadelphia

A. RAYMOND RAFF COMPANY

Carpenters
Contractors
Builders

1631-33-35 Thompson St.
Philadelphia

•

Builders of Churches
We are the erectors of Nevil Memorial Church of St. George

Established 1840
Over 91 Years of Good Painting

INTERIOR
Painting and Decorating

FINE
PAPER HANGING

F. A. BLACK & SON
(Incorporated)
317 So. 17th STREET
PHILADELPHIA, PA.
Kingsley 4367

EXCAVATING CONCRETE STONE MASONRY BRICK WORK

NICHOLAS CANNOE
Mason Contractor for All Stonework on Nevil Memorial Church
Bell Phone DAVenport 4156 4308 N. BROAD STREET Philadelphia, Pa.

R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER FABRICS + WINDOWS
EST 1877

MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

Trade in Your Old LIGHTING FIXTURES

for smart, beautiful new ones by this novel plan. For the period of this sale we will allow you

10% to 20% OFF

the already low price of any fixture in our stock in return for your old fixtures.

RELIANCE ELECTRIC FIXTURE CO. Inc.
104 S. 21st STREET PHONE SPRuce 4532

FINE COMMERCIAL PRINTING
SOCIAL STATIONERY, LEAFLETS CATALOGUES
Quality and Dependable Service
Moderate Prices

MASON AND MASON
1724 RANSTEAD STREET
PHILADELPHIA
RIT. 4731
Good Printing for All Occasions

Experts in
TAILORED AWNINGS DRAPERIES
SLIP COVERS GLASS CURTAINS
CUSTOM FURNITURE

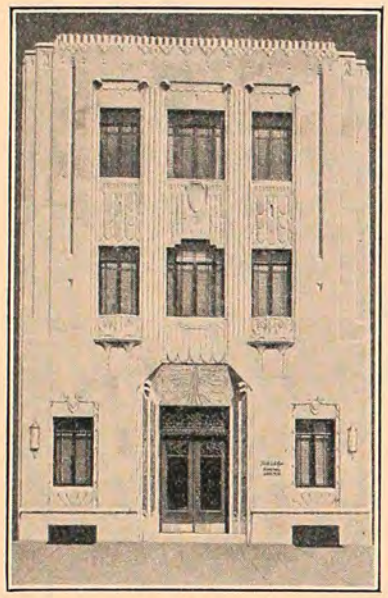
J. M. ADDIS
Interior Decorations
N. E. Cor. Pike St. and Rising Sun Ave.
Philadelphia
RADclf 6684 JEFrsn 0131

Harold B. Mulligan

FUNERAL DIRECTOR

1119 W. Lehigh Ave., Philadelphia

Complete Funerals $145, $175, $275

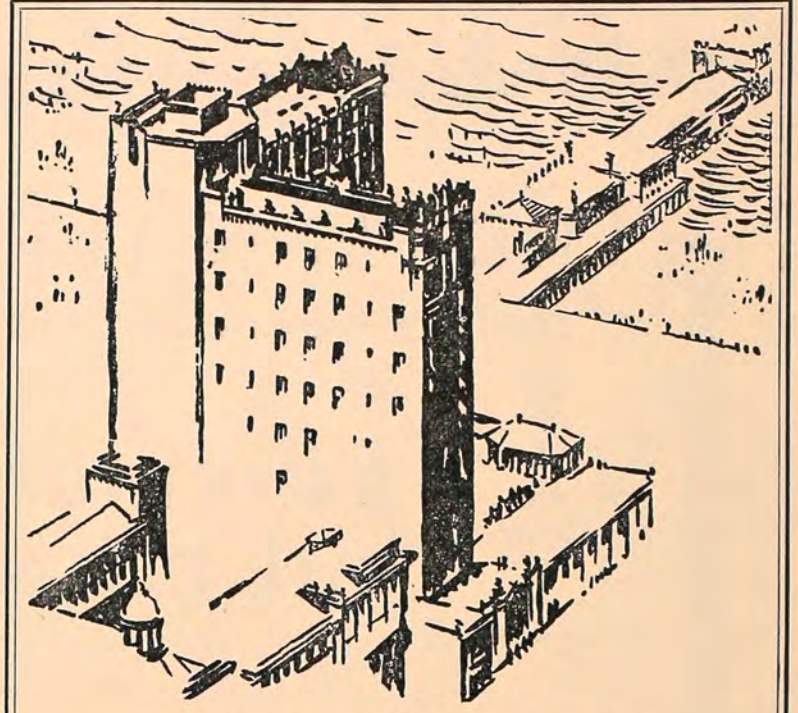


A complete funeral, including solid mahogany casket upholstered with silk; pillow, mattress, bar handles, plate, outside hardwood polished case, coppered; hearse, three limousines; embalming, opening grave, dressing body, blanket, furnish grave, chairs, crepes, advertising; all for $275.

No deserving poor refused

No charge for use of Funeral Parlor or Suburban Calls

Telephone BALdwin 3000



Again You Make Friends

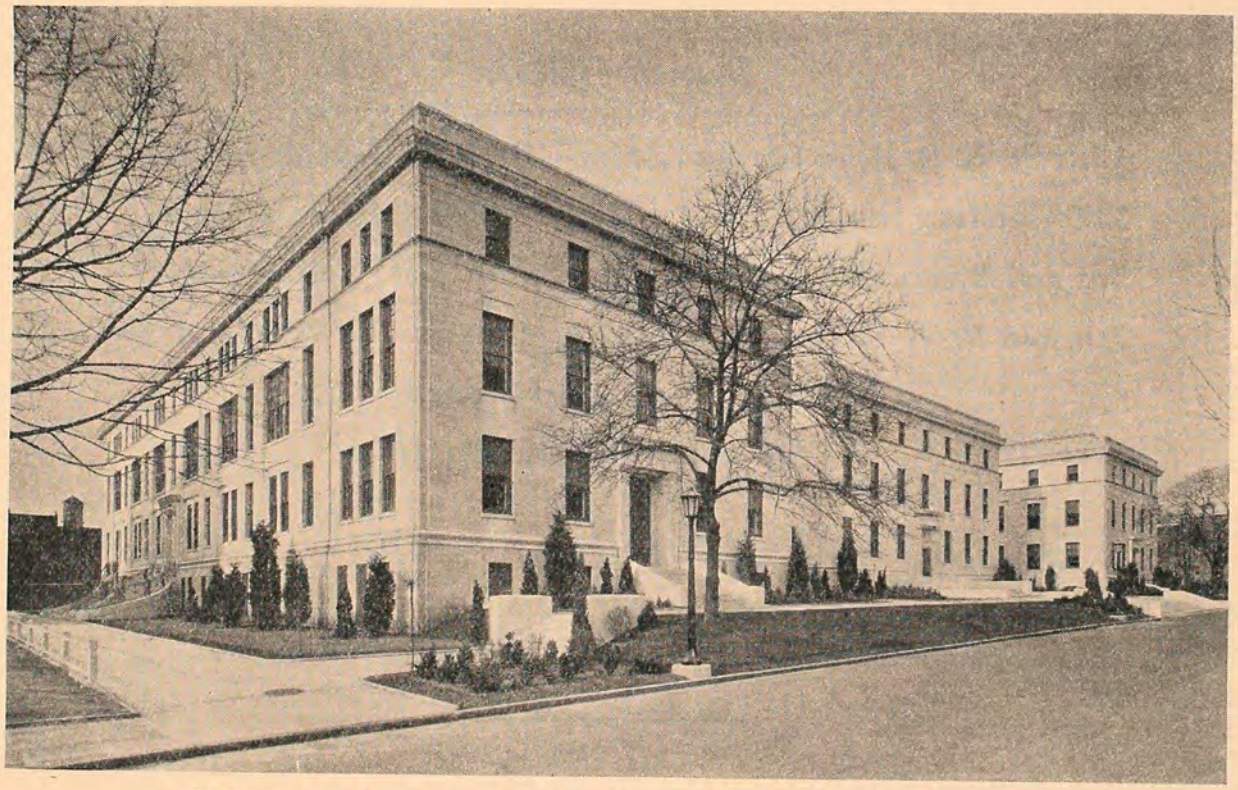
The Seaside with its distinctive atmosphere of dignity and good taste, enjoys a patronage that returns year after year, to enjoy its many comforts and excellent cuisine.

Rates as low as $5 per day with meals.
Special consideration to Clergy.

SEASIDE HOTEL

ATLANTIC CITY NEW JERSEY

Cook's Sons Corporation



JUNIOR SCHOOL AT GIRARD COLLEGE, JOHN T. WINDRIM, Architect

DAY & ZIMMERMANN
ENGINEERING & CONSTRUCTION CO.

Division of UNITED ENGINEERS & CONSTRUCTORS, INCORPORATED

PHILADELPHIA NEW YORK NEWARK BOSTON CHICAGO
LOS ANGELES BUENOS AIRES RIO DE JANEIRO

THE PENNSYLVANIA COMPANY

FOR INSURANCES ON LIVES AND GRANTING ANNUITIES

BANKING-TRUST AND SAFE DEPOSIT COMPANY

Main Office:

Packard Building

Southeast Corner 15th and Chestnut Streets

Philadelphia, Pa.

Branch Offices:

15th St. & S. Penn Square
517 Chestnut Street
5th and Bainbridge Streets
7th and Wolf Streets
1006 W. Lehigh Avenue
4826 Baltimore Avenue
45th and Walnut Streets
49th St. & Woodland Ave.
7th St. and Girard Avenue
21 South 12th Street

Member:
FEDERAL RESERVE SYSTEM

Cable Address:
"PENCO"

Accounts of Banks, Corporations and Individuals Solicited.
Trusts of all kinds Executed. Safe Deposit Boxes Rented.